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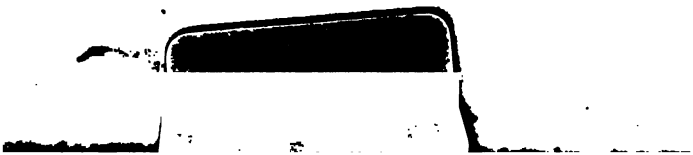
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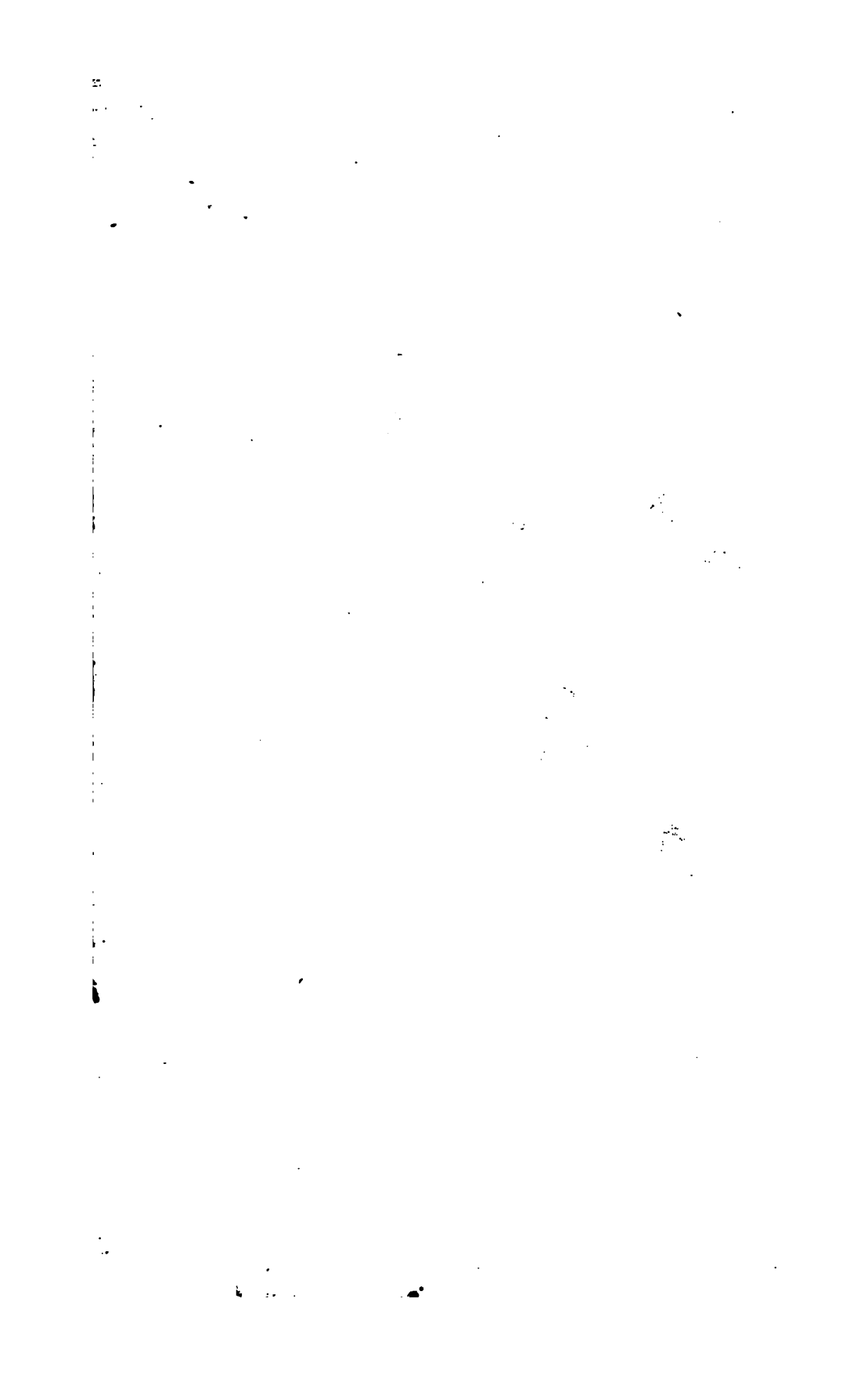
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HARMONIA PAULINA.

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HARMONIA PAULINA:

BEING

AN ARRANGEMENT, IN THE WORDS OF THE APOSTLE,

OF THE

COMPLETE SCHEME

OF

CHRISTIAN FAITH AND PRACTICE

CONTAINED IN THE

SEVERAL EPISTLES OF ST. PAUL.

BY THE

REV. HENRY LATHAM, M.A.

VICAR OF SELMESTON AND ALCISTON, SUSSEX.

Ὁρθοδομοῦντα τὸν λόγον τῆς ἀληθείας.—2 TIM. ii. 15



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GENERAL

SYNOPSIS OF THE CONTENTS.

- The mystery of God's eternal purpose to call all men to salvation through Jesus Christ, was made known to St. Paul by immediate revelation, and the publication of it committed to him by God. p. 6. Ch. I. p. 149
- The means by which man will be accounted righteous, and attain eternal life, is Faith: an unhesitating confidence in the truth of those unseen things which the word of God declares to him: the same kind of faith by which the patriarchs and holy men of old found acceptance with God. p. 7. Ch. II. p. 153
- Its first object is the existence and moral government of one God; a persuasion which is the groundwork of all religion. p. 9. Ch. III. p. 160
- Its next object is the manifestation of God to us in the eternal Son; who, when the whole human race were subjected to the wrath of God by original and actual sin, took man's nature on Him, and came into the world to offer Himself a sacrifice to God, for the salvation of all who should believe in Him. And this salvation is God's free gift by Jesus Christ to Jew and Gentile; not through any merit of their own works, but through faith. For neither the Gentiles, who had never acted up to the knowledge of divine things given to them by the light of nature; nor the Jews, who had sinned habitually against the divine law actually revealed to them, could have attained to justification by a meritorious righteousness. p. 10. Ch. IV. p. 162



- Our faith in the incarnate Son consists also in a persuasion that He rose again from the dead : from whence we infer the certainty of our own resurrection ; concerning the manner of which much was revealed to St. Paul. p. 17..... Ch. V. p. 179
- And that He afterwards ascended to the right hand of the Father, where He reigns in glory, the supreme Head of the universal Church ; and in the appointed time He will come again from thence to judge the world : when having triumphed over Death, man's last remaining enemy, He will deliver up His mediatorial kingdom to the Father. p. 20. Ch. VI. p. 187
- The next object of our faith is the Holy Spirit. The believer's knowledge of the free grace and love of God in Jesus Christ should produce in him an entire change of heart and conduct. But God alone can work in him the wish to be brought into this state ; or bring him into it. And therefore Christ since His ascension has been made the author of our sanctification, as well as of our redemption, by sending to us the Holy Spirit, to quicken us to all righteousness, and thus assure us of our adoption as the sons of God. All spiritual endowments are His gifts. He was the inspirer of the scriptures, the teacher of the secret things of God to the apostles, and is our guide in the understanding of them. He strengthens our infirmities, and suggests and advocates our prayers. And, in order to be made free from the curse of sin and death, we must endeavour to walk in all things according to His guidance, in reliance on His promised aid. p. 24. Ch. VII. p. 195
- Our first great duty is to God : the dedication of ourselves both in soul and body to His glory. Idolatry is incompatible with God's service : and He is as much provoked to jealousy by the spiritual idolatry of devoting ourselves to any sin or any earthly object more than to Himself. Praise, thanksgiving, and prayer are to be offered to Him : but these are to be addressed to Him, and every act we do with reference to God is to be done, only in the name of Jesus Christ. p. 30. Ch. VIII. p. 206
- The various *relative duties* of civil magistrate and subject ; husband and wife ; children and parents ; master and servant ; spiritual pastor and flock. The qualifications and duties of a bishop, and a deacon. The Christian minister's duties in preaching, in reproof, and in example. St. Paul's own ministerial character and conduct. p. 33. Ch. IX. p. 212

HARMONIA PAULINA.

THE following pages are an attempt to compile a full system of Christian faith and practice by an arrangement of St. Paul's Epistles in a continuous context, the object being to sum up, and exhibit in one view, the perfect Christian character "fitly joined together and compacted of that which every part supplieth," in the same words in which St. Paul has from time to time exhibited its detached features. It is obvious, that by thus breaking up the Epistles, and arbitrarily separating here and there a sentence from the context, we necessarily destroy the original form and order of this part of Holy Scripture. But in the peculiar structure of the Bible there appears to have been a wise provision made that there should be two ways of reading it; for the Recording Spirit

seems to have so ordered the inspired Word of God, that the poor and simple, as well as the more enlightened Christian, should have the Gospel preached to them in the manner best adapted to their several understandings ; that while the few (for they are few comparatively) who have the power, may explore with interest and profit, but never can exhaust the depths of wisdom therein opened to them—a knowledge so surpassing excellent, that even they cannot attain unto it—the far greater number who, from causes over which they had no control, have not this ability, can draw no less profitably from the very surface all the knowledge which is essential to their salvation ; though they necessarily acquire it, like the lessons of their childhood, “ line upon line, and precept upon precept, here a little and there a little.” The most practical and convincing texts are remembered, and repeated by them, and make the due impression on their hearts ; and it therefore is of small importance that they have been accustomed to regard almost every verse as a distinct lesson, entirely unconnected with what goes before or follows it, and that they perhaps would be perplexed, if told of the dependence of these apparently disjointed parts on one another.

God's word thus is a deposit meted out to every one of us, in proportion to our ability to improve the trust. The bread sent down from heaven is so distributed, according to the necessities of each, that he who gathers much will find that he has nothing over ; and he who hath gathered little, if he be but diligent to improve that little, will find that he has no lack.

It is therefore scarcely possible for the un-instructed reader, who can look at them only superficially, to obtain a distinct, intelligible view of the actual contents of St. Paul's Epistles. The long parenthetic arguments, in which the Apostle is so often led away from his main proposition by some new thought, and sometimes still further by a second suggestion engrafted on the first, are lost upon him. His best attention could not disentangle them. And thus, to a large class of persons, the casting of these scriptures into one easy context, certainly will not obscure their meaning, or make them less intelligible ; while it may aid them in attaining to a more sufficient knowledge of the vast store of fundamental truths which they contain.

It may, however, still be made a question how far a harmony of the Epistles is in itself desirable. A harmony of the Gospels is an

arrangement of the events and discourses in their proper order of time ; and if several discourses are delivered at different times on the same subject, it does not blend them. But a harmony of the Epistles blends and consolidates all passages on the same subject, wherever they may be scattered : and by separating passages from their present context, and assigning one passage to one chapter, and another to another chapter, their meaning may be entirely altered, and an artificial system be constructed, as if it were deduced from the Word of God. But we run no risk of producing any false impression, so long as it distinctly is avowed, that although the scattered passages are brought together to illustrate, and strengthen and confirm the common doctrines of our faith, still this combination of scriptural expressions into one body of statement is offered as a merely human exposition, in which error unintentionally may have been admitted. Yet, with a feeling of the perilous responsibility of handling the Word of God deceitfully, it is believed that the Sacred Oracles have been faithfully interpreted ; that ¹ no con-

¹ There are some few obvious passages which may, without violence, and not unprofitably, be taken in a sense more extended than their first intention. For instance, the allusion in 2 Cor. x. 3. to the ex-

struction is given to any verse which it has not in the context from which it is drawn, and which is not in strict accordance with the passage with which it is brought into contact. The doctrines to be illustrated have been applied in every instance to the rule of Holy Scripture: the Scripture has not been made a pliant rule, and bent and fitted to a religious scheme. And the system so confirmed is that which has been transmitted down to us by an unbroken line of tradition, as having been preached and confessed in that age of the primitive Church which, coming close upon the Apostles themselves, was in its authority all but apostolic.

After abstracting from each Epistle whatever matter is peculiarly addressed to the Church or individual, and cannot be made of general application, all that remains is cast

traordinary and supernatural powers which the first Apostles possessed, may be equally applied to the ordinary spiritual resources of the Christian Minister against opposition to the Gospel. The recommendation, 1 Tim. v. 3. to relieve widows who are related to us, in order that the Church may not be burdened by taking them into her service, and maintaining them, may be construed as an injunction against casting those, for whom it is our natural duty to provide, upon the Christian charity of others. And the caution, Eph. v. 12. against the secret abominations of the Heathen mysteries, may not unaptly be applied to any other society living in the practice of "the unfruitful works of darkness."

into the form of one Catholic Epistle, which we may suppose to be addressed to the whole Church of Christ. We have but to change the names of Romans, Corinthians, Galatians, and the rest, and the solemn lessons of the Apostle become applicable to ourselves.

I. This arrangement has been distributed into sixteen sections, commencing with St. Paul's ¹ solemn declaration that the Gospel which he preached was taught him by immediate revelation ; and that the publication of the great plan of bringing all men to salvation, uniting Jews and Gentiles into one body as joint partakers of God's promises, was committed to him by God. ² Although it was ordained before the world began, it had not been made known to men or angels before the promulgation of the Gospel. Well, therefore, may we begin our survey of the comprehensive scheme of man's salvation, by giving thanks (as St. Paul exhorted the Ephesians ³ to give thanks) to God for the great spiritual blessing of calling us to the adoption of his children, and making known to us his will, that the whole world should at length be gathered together in one Church under Jesus Christ.

¹ Gal. i. 20. Gal. i. 11, 12. Eph. iii. 5—11.

² 2 Tim. i. 9—11. Col. i. 26, 27.

³ Eph. i. 3—10.

We have been elected to the privilege of being born in a Christian country, of having all the blessings of the Gospel offered to us, and all means placed within our reach which may enable us to obtain them. The inheritance of eternal life has been made over to us by the Grace of God. It is the design and tendency of the Gospel dispensation that we should succeed to it, and it will be by our own wilfulness if it is cast away.

II. The peculiar distinction and the first foundation of the religion of the Bible is ¹ Faith—a sincere and firm persuasion of its truth, as a discovery of God's past and future dealings with the world. No other religious system ever rested upon this basis of sincere belief; but in the Bible it is revealed to be the very first condition of man's acceptance with his God. To the patriarchs and holy men of the Old Testament, as well as to us, Faith was the only possible evidence of those unseen things which are proposed to man by the Word of God, and at the belief of which he could not otherwise arrive; and ² St. Paul has given a beautiful description of this trust in, and dependence upon, God, as it was exhi-

¹ Rom. i. 16, 17. Heb. xi. 1, 2.

² Heb. xi. 4—40. Rom. iv. 2, 3. Rom. iv. 18—22.

bited in the early ages of the world. Abel and Enoch, Noah, and that father of the faithful, the great pattern of believers, Abraham ; Sarah and Isaac, Jacob and Joseph, Amram and Jochebed, Moses and the Israelites who passed with him through the Red Sea, and those who followed Joshua to the walls of Jericho ; Rahab and Gideon, Barak, Samson, Jephtha, David and Samuel, and the prophets who endured the persecution of the world, and even martyrdom, for conscience sake : all these men and women, both in life and death, were stedfast in their belief of the Divine promises. And they have received the testimony of God himself to their triumphant faith. Yet they saw not the accomplishment of those great things, in the belief of which they lived and died : that better revelation was reserved for us.

And the Faith now required from us by the Gospel is the same as theirs ; it is the persuasion of things of which we can have no previous knowledge by reasoning or experiment, but which are explicitly believed by us upon the Word of God. But it differs in extent from theirs, inasmuch as we have now a larger revelation of the will and promises of God. We have fresh objects of our faith in the accom-

plishment of the work of man's redemption by the Eternal Son, his sanctification by the Holy Spirit, and a more distinct assurance of a future state of happiness or misery. ¹ By this faith we shall be saved ; but if we draw back from it, we incur the danger of perdition. And, though none can be thus condemned who have not heard of Christ, now that the Gospel has been carried into almost every corner of the earth, few can excuse themselves upon the plea of ignorance.

III. Through ² Faith we understand, that there is a God, an unseen Being, self-existent from eternity, and the sole cause of the existence of all other things, who designed and framed the material universe out of nothing. ³ The heathens had their gods in heaven above, and in the earth beneath, celestial and terrestrial ; to us there is but this one God, personally the Father, and personally the Son, both one Creator and joint Cause of all things, and called Lord in respect of His relation to His creatures ; the only Being without beginning and without end, invisible and unapproachable ; to whose observation the very

¹ Heb. x. 38, 39. Rom. x. 14—18.

² Heb. xi. 3. 1 Tim. vi. 16.

³ 1 Cor. viii. 5, 6. Heb. iv. 13. Col. i. 13.

inmost recesses of the heart are open ; who of His own free mercy has rescued us from a state of guilt, from the dominion of sin and ignorance, and made us members of the kingdom of His Son. ¹ The first groundwork of all religion is a sincere belief in His existence and His moral government of the world. And to this great God, respecting whom so little is revealed to us of what He is ; into whose secret counsels none can penetrate ; from whom, without any claim upon His bounty on account of our own well-deserving, we have received so many blessings, we, His reasonable creatures, are to offer up our humble adoration, as the only poor return we have to give. For by Him all things that are were first created, through Him alone they still continue to exist, and His glory is their only end.

IV. ² The same God who of old revealed His will from time to time, in divers manners, to the Jewish nation, by their prophets, has at last plainly spoken to us in the Gospel by His Son, who is the express Image of the invisible Father, and existed before all created things, and is above the highest angels ; for His nature, as the acknowledged Son of God and

¹ Heb. ii. 6. Rom. xi. 33—36.

² Heb. i. 1, 2. Col. i. 15—17. Heb. i. 5—12.

King of heaven and earth, is distinct from, and superior far to, that of angels, who are but ministering spirits, and are commanded to make Him the object of their worship. To do away with any doubt of His divinity, the very name of God is distinctly given to Him; and He is declared to be the Maker of the heavens and earth, which shall perish, while He remains unchangeable throughout eternity.

¹ This Divine Person is the one appointed Mediator between God and man, through the shedding of whose blood we are redeemed from everlasting death, and obtain forgiveness of our sins.

² The great and leading doctrine of the Gospel is, that Christ Jesus came into the world to save mankind from the punishment and power both of original and actual sin. St. Paul points even to himself as a distinguished instance of the corruption of our present nature. He declares that he well knew the tendency of God's law to man's spiritual good, but that he felt there was a principle of evil within him perpetually striving against his better purposes. He knew what was right, but was unable to perform it, and was in

¹ Col. i. 14. 1 Tim. ii. 5, 6.

² 1 Tim. i. 15. Rom. vii. 14—25. Rom. vi. 23.

bondage to the law of sin, the appointed penalty of which is death eternal, and from which the only redemption was and is through Jesus Christ. ¹ The whole creation was made subject to this weakness, although not by their own act, and they were long hopelessly oppressed by it ; and the best Christian, while he waits with patience for the time when, through his Saviour's merits, he shall be redeemed even from the corruption of the grave, and adopted as a child of God, is still painfully reminded of the fallen nature that belongs to him.

² When all mankind were in this powerless and guilty state, God, by an act of mercy without human parallel, sent Jesus Christ, who knew no sin, to die for us—to sacrifice His life, not for the deserving, but as an offering of atonement before God for sinners. The Eternal Son divested Himself of the form of glory which He had in His state of pre-existence with the Father ; and, as they whom He was to save and sanctify were flesh and blood (for they were not angels, but the seed of Abraham), He took upon Himself, as had been foretold, their nature ; that, as their represent-

¹ Rom. viii. 20—23.

² Rom. v. 6—8. 2 Cor. v. 21. Phil. ii. 6, 7. Heb. ii. 11—16. Phil. ii. 8. Col. i. 21—23. Eph. ii. 8, 9.

ative and brother, He might admit them to the adoption of children of His own heavenly Father. In their human nature He humbled Himself unto death upon the cross, that He might thereby destroy the power of Satan, deliver mankind from their slavish fear of death, by depriving it of its former terrors, and reconcile them to their offended God, by making them once more pure and blameless in His sight, through His own blood. But we must not mistake the method of our justification, for we are not to be saved by any merit of our own works, but by the free gift and mercy of Almighty God, through Jesus Christ by faith.

¹ Now, if it were possible to find one who has in perfect blamelessness of life done all that he is bound to do, he might lay claim to his reward even as a debt due to him from God ; but he who has not done all may only hope, that of the mere favour of God, for the sake of Christ's atonement, his faith will be accepted in the stead of perfect meritorious righteousness, and justification be accorded to him, not of debt, but of grace. And St. Paul goes on to show, that neither the Gentile, under the guidance of his own reason and

¹ Rom. iv. 4—8. Rom. iii. 23—27. Rom. ii. 12, 14, 15.

conscience, nor the Jew, with God's revelation to instruct him, if they had been left to stand or fall by the perfection of their own obedience, could have escaped the wrath of Heaven, revealed unconditionally against all that sinned.

In the first place, even ¹the Gentile world had in truth sufficient intimations of the divine character given to them by the light of nature, both in the revelation which it pleased God to make of Himself in His visible works, and in the voice of their own consciences; yet there were very few who acted up to what they did discover. With all their means of knowledge, they closed their eyes against the light they had, and went on dishonouring God with idolatry and the most detestable of vices. Such was the Gentile world, until Christ came down from Heaven to raise them from their state of spiritual death.

² And such also were the Jews. They, like the Gentiles, could not lay claim to salvation for any works of righteousness which they had done, but, like them, in their natural state, were subjected to the wrath of God, as well for actual sin as for the first original transgres-

¹ Rom. i. 18—32. 1 Cor. vi. 11. Eph. ii. 1, 2.

² Eph. ii. 3. Titus iii. 3—7. Rom. ii. 17—25. Rom. iii. 9—22.

sion, and only could be justified through His free mercy in Jesus Christ. They had indeed the will of God discovered to them, and boasted that they were able to direct other nations in matters of religion : but they sinned against every commandment of that revealed law, in which they trusted for acceptance. By the testimony of their own scriptures they were as great sinners as the Gentiles ; left to their own unaided strength, they never had been able to observe the Law of God, and they were not justified by their mere knowledge of it. ¹ Nay, all who seek for justification by the law are at once condemned by it ; for the hard condition of the law requires a perfect and exact obedience in every point ; but the ground of our acceptance under the Gospel is the meritorious righteousness and satisfaction of our Lord. We bore no part in the work of our redemption. We were not called upon to ascend to heaven in order to bring Christ down from thence, nor to descend into the deep to raise Him from the dead. To the stupendous acts on which our justification hangs, we have not been required to contribute. The great work has been done

¹ Gal. iii. 10—12. Rom. x. 5—9.

for us ; and all that is required from any man is the living principle of faith—a heart-felt conviction and confession that he is a guilty and condemned sinner, and that Jesus died for him.

¹ All, then, both Jews and Gentiles, have come short of meriting their reward, for there is no sinless perfect work whereon either may rely as a claim for justification ; but both are reconciled to God by the redemption, which is by faith of Jesus Christ.

The sum of all is this. ² By the offence of one, who was the earthly head of all mankind, Adam, the type of Christ their spiritual head, all his descendants were born with an infection of their very nature, liable to death and prone to sin, and actually guilty in the sight of God. Even before the time of Moses, when no divine law had been yet revealed to men, they were accounted transgressors. But Christ has by his obedience to the death of the cross become the great Atonement for the sins of the whole world ; and by the complete and satisfactory fulfilment in his life of every tittle of the law of God, wrought out a perfect righteousness, for the merit of which our own imperfect but sincere obedience will be graciously accepted

¹ Rom. x. 11—13.

² Rom. v. 12—19.

and rewarded. The sentence passed upon mankind was occasioned by one offence, but the free gift of redemption and eternal life is extended to the guilt of all mankind.

V. ¹ We believe, further, that this Jesus, who became man, and was crucified, was also raised from the dead in His human form, and seen after His resurrection by St. Peter and the apostles, as well as by more than five hundred brethren, who were eye-witnesses at the same time. ² And from His resurrection we infer the certainty of the promised resurrection of the just, unless all these have been false witnesses, and Jesus an impostor. But, that we may not abandon ourselves to hopeless sorrow, like the heathen, with regard to the state of our departed friends, St. Paul solemnly declares, that He who raised up Jesus will raise up those who sleep in Jesus. The glorious resurrection, by which He triumphed openly over all the powers of darkness, was at the same time an emblem of our being raised to spiritual life from the death of sin, and admitted to the privileges of God's people (from which we were excluded by the law, which

¹ 1 Tim. ii. 8. 1 Cor. xv. 3—8.

² 1 Cor. xv. 12—19. 1 Thess. iv. 13, 14. 2 Cor. iv. 13, 14. Col. ii. 13—15.

Christ has discharged and satisfied for us), and was an earnest also of the raising of our body from the grave. ¹ If it were not so, to what purpose do the faithful undergo the solemn rite of baptism, as figurative of their death and resurrection; and to what purpose did Christ's followers voluntarily expose themselves to the hourly risk of martyrdom, and not rather make the most of this life? But Christ is risen, and the raising of His body, like the first-reaped corn, announces that the future harvest of the general resurrection will be gathered in; and as all men were made subject unto death in Adam, all shall be made alive again in Christ.

² But how, and with what kind of body, are the dead to be raised up? The analogy of the reproduction of grain sown in the ground, and then rising to new life, may instruct us in the manner of man's resurrection, and also in the difference between the body of the righteous man in this world, and the body that shall rise again. There is a natural body, and there is a spiritual body; and from our earthly parent, the first Adam, we derived our mere animal existence in the one; from the second

¹ 1 Cor. xv. 29—32.

² 1 Cor. xv. 35—53.

spiritual Adam, who has the power of giving life, we derived His own heavenly image, which we shall bear hereafter in the other. There are visible differences between created bodies here on earth ; there are visible degrees of splendour in the heavenly bodies ; and it is therefore probable that the body of man may rise again more glorious in form. It is, indeed, impossible for our present bodies of flesh and blood to be admitted without some change into a spiritual state ; and St. Paul describes the very manner of that change, as he received it by revelation.

The transition from corruption and mortality into immortality and incorruption will take place at a moment, at the sound of the trumpet of the Archangel, who will accompany Christ when He comes again from heaven to receive us to Himself. ¹ The garments of this world will be taken off ; the covering of this earthly tabernacle will be removed ; all that is mortal will be absorbed in life ; and we shall be invested with a body like the present glorified and incorruptible body of our Lord. The righteous who are dead will first be raised to life ; and then those who are still alive on

¹ 2 Cor. v. 1—4. Phil. iii. 21. 1 Thessa. iv. 15—17.

earth will, with them, be taken up to meet their Lord, and be brought with Him into heaven.

¹ This is the victory spoken of by Isaiah ², in which death, the curse of man for transgressing the law of God, will ultimately be swallowed up; and from thenceforth sin and death will be no more. And well may they who have the good hope of salvation comfort one another with this great discovery; for whether they are in their graves, or are alive at the coming of our Lord, they will accompany Him to heaven, and live with Him for evermore.

VI. The next step in our apprehension of the mysterious dispensation of the Gospel is, to believe that ³ the same Divine Being, God manifested to us in the flesh, to whom the Holy Spirit and the blessed angels bore their testimony, who has been proclaimed to Jews and Gentiles, and acknowledged as their Saviour by many nations of the world—was, after His resurrection, visibly received up into heaven, to His former glory with the Father. He has ascended to the place from whence He first

¹ 1 Cor. xv. 54—57. 1 Thess. iv. 18.

² Isaiah xxv. 8.

³ 1 Tim. iii. 16. Eph. iv. 9, 10. Heb. i. 3, 4. 13. Heb. ii. 5, 9, 10. Phil. ii. 9—11.

descended, and is again become superior to the very angels—to none of whom the high name of the Son of God belongs—to none of whom the Father has henceforth given all power in heaven and earth, as the Head of that Church which He has redeemed. He was, indeed, made inferior to them for a little while, that in the human nature He might die for man's redemption ; but God has, through those sufferings, brought Him to His crown of glory and honour, and given Him a name, in dignity above every other name, at which all created beings must bow down and worship.

¹ But we look for the return of Christ from heaven ; on the great day when He shall come, accompanied by angels, not to bear our sins upon the cross, but to judge the world, and when all mankind shall stand before His judgment-seat, to be acquitted or condemned, without respect of persons—to be recompensed with a glorious immortality, or consigned to endless misery—according to the use which they have made of the degree of spiritual light vouchsafed to them. ² What is the appointed season of His coming God will

¹ Phil. iii. 20. Rom. ii. 16. 2 Thess. i. 7—10. Rom. ii. 6—11. 2 Cor. v. 10, 11. Heb. ix. 27, 28.

² 2 Thess. ii. 1—12.

show ; but no discovery has been made of it in Holy Scripture, and we are cautioned against all pretended revelations and misinterpretations of the words of Scripture on this subject. St. Paul reminded those who thought the day of judgment was immediately at hand, that a great apostacy from the purity of the faith, that spiritual anti-christian tyranny foretold by Daniel¹, was to take place first ; and that “man of sin” to be revealed, to whom (on account of the terrible destruction which awaited him) the same name is given as to the apostate Judas², “the son of perdition.” The prominent marks of his character are described with great particularity. He was to carry on, and support, a system of unrighteousness by artifice and delusion—by the assumption of a pretended power of working miracles, and by the blasphemous usurpation of attributes which belong to God alone ; such as the laying claim to infallibility, and to adoration in the very temple of God. The apostle says that, when he wrote, the seeds of this evil power were sown, and it was gradually exalting itself, but the bursting forth of its tyranny was for a time restrained. ³ We

¹ Dan. vii. 21. 25, 26 ; viii. 25 ; xi. 36.

² St. John xvii. 12.

³ 1 Thess. v. 1—5. Col. iii. 4.

perfectly well know, however, what our Lord has told ¹ us concerning the day of His return to judgment—that it will be as unexpected as the coming of a thief in the night, to the dismay and the destruction of all those who shall not be found watching, and to the comfort and salvation of all those who, having made good use of the light they have enjoyed, will be raised up to glory at His appearing.

² In the mean time, through the same divine Omnipotence which raised Him from the grave, and by the shedding of His blood upon the cross made peace between God and man, He is exalted to a degree of glory above all earthly or angelic powers; and reigns at the right hand of God the Father, the supreme Lord of that communion of the saints in heaven and earth, the Universal Church, which, considered as the body of which He is the Head, completes the fulness of His own perfection.

³ But there is a prophecy of David, ⁴ that the Son of Man, made for a time lower than the angels, and then raised to glory, should have all things made subject to Him. And this prophecy is not fulfilled, so long as any of His enemies are unsubdued. Therefore the me-

¹ St. Matt. xxiv. 43. ² Col. i. 18—20. Eph. i. 19—23.

³ Heb. ii. 6—8. 1 Cor. xv. 24—28. ⁴ Ps. viii. 4—6.

diatorial reign of Jesus will not end, till by the general resurrection He has triumphed over death, the last remaining enemy of man. And then, the great ends of the gospel dispensation being accomplished, the Son will cease to exercise the office of a King, or Mediator, or Judge, and will deliver up all power in heaven and earth to the Almighty Father, from whom it was derived to Him; that thenceforth the mysterious Godhead may govern all things without the intervention of a Mediator, and may be all in all.

VII. The next great object of our faith is the Holy Spirit, and His operation on the souls of men.—¹ With this strong assurance of the free grace and love of God towards us in Christ Jesus, God Himself (we may say) is on our part, and no man can disappoint our hope; He gave His Son to die for us, and He will not fail to give us every blessing. He has absolved His chosen servants; and who is there, who will condemn those for whom Christ died and rose again, and now makes intercession at the right hand of God in heaven? Nothing can deprive us of Christ's love; and no human evils, not even those

¹ Rom. viii. 31—39. Rom. vi. 1, 2. Rom. xiv. 7—9. Titus ii. 11—14. 2 Cor. v. 14, 15.

daily sufferings which David¹ foretold would fall upon the Church, should withdraw our love from Christ. We are persuaded that neither death nor life, the powers of the invisible nor visible world, the height of good fortune nor the depth of misery, can ever alienate the love of God expressed towards us in Christ Jesus. But we may not infer, that since the penalty has been now paid for the sins of the whole world, man may continue in sin, and the grace of God be but the more abundantly shown in pardoning him. For the high standard of moral perfection is not lowered; and one great purpose of our Redeemer was to set apart a people for his service, not indeed like the Jews zealous of legal observances, but zealous of good works; that henceforth, through the love of Christ who died for us, we should not live unto ourselves but unto Him, and be His subjects both in life and death. ² They, therefore, who have learnt Christ's religion, are reminded that they must not only renounce outwardly the shameful vices of the unenlightened heathen, but must, as it were, divest themselves of their own former nature, must undergo an inward change

¹ Psalm xlv. 22.² Rom. xiv. 7—9. Eph. iv. 17—24.

of heart, and put on another nature in some degree resembling that image of God, in which man was originally created.

¹ Now it is God alone who can work in us a desire of being brought into this state of life, and can thus actually change our very nature, by giving us His holy Spirit; the mark or seal, and earnest of our being heirs of heaven. Sin is as offensive to Almighty God as it always was; and it is of His grace that our present and progressive sanctification, as well as our redemption, is amongst the benefits which Jesus purchased for us.

² He then who has not the Spirit of God and Christ, does not belong to Christ; but he who has the Spirit, doomed as he still is to temporal death through sin, has the principle of life within him. Because the same divine Spirit, who once raised Jesus from the dead, and will raise him from the grave, will also quicken him from the death of sin to a new life of righteousness. And that Spirit is the Lord himself, under whose guidance we shall cast away all fear of being unable to serve

¹ 2 Cor. v. 5. Eph. ii. 10. 2 Cor. i. 21, 22. Eph. i. 13, 14. Rom. i. 18. 1 Cor. i. 30.

² Rom. viii. 9—11. 2 Cor. iii. 17. Rom. viii. 14—17. Gal. iv. 6.

God acceptably, and shall endeavour to please Him, not from the slavish fear of punishment, but from the assurance that we are indeed the adopted children of our heavenly Father, and joint heirs with the Son of God. ¹ And it is thus that (as the Psalmist ² prophesied) Christ, since He ascended up on high after His triumph over the spiritual enemy who had held us captive, has been "giving gifts to men." Man's reconciliation with God had been effected by the atonement of His death upon the cross; and by His new life, by the spiritual gifts dispensed by Him from God's right hand, man is continually preserved from the deadly power of sin, and progressively sanctified for heaven.

³ St. Paul goes on to enumerate the various spiritual gifts derived from the same Holy Spirit, wrought by the same God, for the different services of the same Lord. Some of them were peculiar to the early ages of the Church, such as the gifts of healing, prophecy, and tongues; and others are in their ordinary degree communicated to the whole Church of Christ; as the gifts of spiritual wisdom, of knowledge, and of Faith.

¹ Eph. iv. 8. Rom. v. 9, 10.

² Psal. lxxviii. 18.

³ 1 Cor. xii. 1. 4—11. Eph. v. 9.

¹ By the same Holy Spirit the gift of Inspiration was bestowed upon the patriarchs, and prophets, and apostles; to enable them rightly to record the facts and doctrines of the Scripture for our comfort, and instruction, and reproof. The comparison of a two edged sword is used to express the searching nature of the inspired Word of God contained in the Old and New Testaments.

² Again, the things taught by the apostles, and the very words in which they taught them were, as St. Paul avows, received by them from the revelation of the Spirit of God. For they were secret things, the future purposes of the Almighty, known to Him only who is as intimately joined with God, as our soul is to our human body, even the Divine Spirit; things, which no man's experience or imagination could attain to, and which cannot be comprehended by the natural man even when they are revealed, but only by the humble and sincere inquirer into divine truth, and by the assistance of the same Spirit.

³ No one can from his heart believe in Jesus Christ, and take Him for his Lord, and hold fast his faith unmoved, but by the guidance of

¹ 2 Tim. iii. 16, 17. Rom. xv. 4. Heb. iv. 12.

² 1 Cor. ii. 9—16.

³ 1 Cor. xii. 3.

the Holy Ghost ; as no one can be truly prompted by the Spirit of God to revile the Gospel.

¹ It is the same Spirit again who strengthens our infirmities, and guides us in our prayers ; and we are told that His strong intercession acting upon and influencing our hearts, will rightly qualify our petitions to the throne of grace ; which though unuttered will be known, and will be received by Him who is the searcher of all hearts.

² There is no condemnation therefore for us, if we believe in Christ and walk according to the guiding of the Spirit, whose all sufficient aid has been provided, to set us free from the law of sin and death. The Son of God died in the likeness of that flesh which had offended, to deliver us from their curse ; He fulfilled all righteousness, in order that our endeavours to perform the will of God, in dependence on the Holy Spirit, might for the sake of His merits be accepted. But for the professing Christian still wilfully to continue in subjection to his fleshly appetites, to mind the things of the body only and neglect those things which concern the soul, is rebellion against

¹ Rom. viii. 26, 27.

² Rom. iii. 1—9.

the law of God, and must provoke His displeasure. ¹ It is, therefore, our duty humbly to endeavour to do the work that must be done by us towards our own salvation, keeping before us the distinct assurance, that God is of His good pleasure giving us both the will, and power to do it.

VIII. The first part of our duty is to God. ² Our understanding of this merciful dispensation, and these gracious promises, should kindle in us a desire to rid ourselves of the defilement of all sin, to feel ourselves continually advancing in holiness from the fear or reverential awe of God, and to dedicate ourselves, our souls and bodies, to His service, as the best offering of His reasonable creatures; not conforming to the corrupt principles of the world about us, but exhibiting that inward change of heart and mind which (as we have seen) God requires. For neither body nor soul are at our own disposal, but are His who bought them with the precious blood of Christ.

³ The heathen in their ignorance worshipped,

¹ Rom. viii. 12, 13. Phil. ii. 12, 13.

² 2 Cor. vii. 1. Rom. xii. 1, 2. 1 Cor. vi. 20.

³ 1 Cor. xii. 2. Gal. iv. 8. 1 Cor. x. 19—22. 1 Cor. x. 14.

and did sacrifice to idols, which were imaginary deities or evil spirits; and the service offered to either is incompatible with the worship of the one true God. But there is another kind of idolatry to be avoided by us, which equally provokes God to jealousy. ¹They who resign themselves to any sin, making it the object of their attachment, and employing all their care about it, are the worshippers of that sin, instead of God. Many, for instance, thus shamelessly devote themselves to their sensual appetites, and many put their trust in riches, and make them their god. They will indeed all profess that they know God, but by their lives they show an utter ignorance of Him. We therefore must at once emancipate ourselves from this blind obedience and idolatry of sin, the end of which is death eternal; and must give our whole affections and our undivided services to God alone, who promises the recompense of everlasting life to those who serve Him faithfully.

² In whatever we do, therefore, even in our most indifferent actions, we should keep in view the glory of God; and whatever we do

¹ Rom. vi. 16. Eph. v. 5. Phil. iii. 18, 19. Titus i. 16.
Rom. vi. 12, 13. Rom. vi. 19—22.

² 1 Cor. x. 31. Col. iii. 17. Eph. iii. 12.

with reference to God the Father, we must do all in the name and through the mediation of our Lord Jesus Christ, by whom alone we have access given us to the Majesty of Him who is otherwise inapproachable, and a full assurance that we shall be heard by Him.

It is through Christ that we are to approach God, especially in the three appointed ordinances of praise, and thanksgiving, and prayer, in which the tongue expresses the devotion of the believing heart.—By Him we are continually to offer unto God this fruit of our lips in ¹praise. And we are to make it a joint offering; for we are told to call to our remembrance, and impress upon ourselves and one another the great things concerning Christ, by making the devotional repetition, or the singing of psalms and hymns unto the Lord, one part of our social worship.

² By Him again we must give *thanks* to the Father in all circumstances and in every condition, inasmuch as all things have been ordered by God's providence for our good; and in the very worst condition we have at least our share of those common blessings which,

¹ Rom. x. 10. Heb. xiii. 15. Col. iii. 16. Eph. v. 19.

² 1 Thess. v. 18. Eph. v. 20.

however undeserved, are still the lot of us and all mankind.

¹ By Him we likewise may draw near with boldness to the throne of God in *prayer*; to ask for mercy, or for spiritual aid, or any of the things needful for our body or soul. And we should omit no opportunity of prayer, because, if we resign ourselves to God, whatever be His will concerning us, His peace (a blessing which they cannot comprehend who have it not) will rest upon us for the sake of Jesus Christ, and protect us from an over-anxiousness about earthly objects. And if we offer up our confiding prayers in purity, and faith, and Christian charity, God will not be wanting on His part, but will, as He has promised, in the fit season interpose to succour us, and keep us from all evil.

IX. All the duties of our several relations to each other in social life, are to be regulated by some high religious principle. ² In the relation between the civil magistrate and subject, obedience is required, not from the mere dread of punishment, but “for conscience’ sake,” as a duty due to God. Because rulers

¹ Heb. iv. 16. 1 Thess. v. 17. Phil. iv. 6, 7. 1 Tim. ii. 8.
² Thess. iii. 2, 3. 2 Cor. vi. 2.

³ Rom. xiii. 1—7.

are ordained by Him as His ministers for the punishment of evil-doers and the protection of the good. And for the same reason, considering the end for which God has ordained all governments, we must contentedly pay tribute, and render unto all the honour due to their rank and office.

¹ In the relation between husband and wife, the husband's duty is to love, and to abstain from all unkindness ; and it is enforced by the example of Christ's love to His Church, called in a mystical sense His spouse. For as Christ and His Church are one, so the husband and wife are one flesh, and, as Christ loved the Church, and gave Himself to die for it, with such love should the husband cherish her who is his own flesh, and feel that he is joined more ² strictly to her than to his nearest kindred.

³ The fitness of the wife's being subject to her husband is next shown, and that it is a religious obligation, and this subjection is illustrated by continuing the same parallel. For the husband is the head of the wife as Christ is of the Church ; and as the Church is subject

¹ Col. iii. 19. Eph. v. 25. Eph. v. 28—33.

² Gen. ii. 24.

³ Col. iii. 18. Eph. v. 22—24. 1 Cor. xi. 3. 1 Cor. xi. 8, 9.

to Him so should the wife be subject to her husband. Woman was made subordinate to man, as man was made subordinate to Christ, and Christ to God. And her intended subjection appears likewise from her having been created after ¹ man, and created expressly for man. ² But this inequality does not extend to spiritual things, the same salvation being placed within the reach of both. And God has ordered that neither sex should be independent of the good offices of the other, just as neither can have its being without the other; and if woman was at first taken out of man, man has ever since been born of woman.

³ St. Paul goes on to speak of marriage, as it is a provision against the sin of fornication, and those who have entered into the married state are solemnly enjoined by the positive commandment of the Lord ⁴ Himself, not to separate; or to be reconciled if a separation has taken place. The Christian ought not to contract marriage with an infidel, but if a Christian man or woman have an unbelieving wife or husband, in that case no separation

¹ Gen. ii. 18.

² 1 Cor. xi. 11, 12.

³ 1 Cor. vii. 3—6. 1 Cor. vii. 10—16. 2 Cor. vi. 14. 1 Cor. vii. 39, 40. 1 Tim. v. 3. 1 Tim. v. 5, 6.

⁴ St. Matt. v. 32.

should take place on the part of the believer, for the one is in a manner sanctified, and may, perhaps, be brought to the saving knowledge of the Gospel by the other, and their children may be admitted into the Church of Christ. But if the unbeliever will not live with the believer, the believer in such case is blameless, and not obliged to reconciliation. The second marriage of a widow is permitted, so that it be a Christian marriage; yet in St. Paul's judgment she is happier if she continue in her widowhood; and the poor and friendless widow, who serves God and lives in holiness and purity, is deserving of respect and maintenance.

¹ The first duty of children to their parents is to obey them in all things. Not only is it a great moral duty, but the honouring of parents (which must include all acts of obedience and affection) being the first commandment in the decalogue of Moses ² with a promise of reward annexed to it, shows that it is a duty also highly acceptable to Almighty God.

³ Parents are obliged to bring up their

¹ Eph. vi. 1—3. Col. iii. 20.

² Exod. xx. 12.

³ Eph. vi. 4. Col. iii. 21. 1 Cor. vii. 36—38.

children in sound religious principles, and ought not to discourage them by harshness or severity. Fathers should not arbitrarily restrain their daughters from marriage: but, if there be no plain consideration to determine them to the contrary, they may sometimes make the better choice (as would have been the case in the evil time when St. Paul wrote to the Ephesians) in keeping them unmarried.

¹ It is a Christian's duty to relieve his own poor relations, and thereby leave others more at liberty to take care of those who are as desolate. That parents should provide for their own families, and children should make some return to their parents for their care of them, is acceptable to God; these being duties which are the fruit of real Faith, and without which the mere profession of our Christian Faith is nothing. They are natural duties, of which even infidels are sensible.

² The state of life to which it has pleased God to call any man, is not altered by his becoming a Christian. The Jew was not called upon to renounce the municipal law of Judaism, nor the Gentile to submit to it. And

¹ 1 Tim. v. 16. 1 Tim. v. 4. 1 Tim. v. 8.

² 1 Cor. vii. 17—24.

the slave, or servant, is to remain contentedly in that state, unless he can by any lawful means obtain his freedom. These earthly distinctions are of no account in God's sight ; but the Christian servant is regarded as being spiritually free, and the Christian freeman as the servant of Jesus Christ.

In the relation between master and servant, the obligations of both parties are regulated by the Gospel. ¹ The Christian servant is to honour and obey his master, and not give any occasion for misrepresenting the Gospel as a religion of disorder ; and, if he have a believing master, although he feels that he is made equal to him in his spiritual privileges, he is not therefore to diminish, but rather to be even more observant of the honour due to him. The duty of servants is to obey, with a recollection of their liability to punishment on disobedience ; to strive to please ; not to answer upon reproof ; to be honest and faithful guardians of the goods entrusted to them ; and to make the Gospel well esteemed by exhibiting its good practical effects even in their low estate. Their obedience must not be merely " eye-service ;" that is, when they are

¹ 1 Tim. vi. 1, 2. Titus ii. 9, 10. Eph. vi. 5—8. Col. iii. 22—25.

under observation, in order to obtain favour with an earthly master ; but a willing, cheerful service of the heart, from the high principle of doing at the same time the will of God, and serving a much greater master, who will accept and reward their service. ¹ Masters, again, must act upon the same religious principles in the treatment of their servants, affording them all proper maintenance, and treating them with kindness and forbearance, in the recollection that they also have a Master who is in heaven, and that there will be no respect of persons with Him at the great day of account.

² We ought to know and honour the spiritual guides set over us in the Church of Christ, and to obey their good instructions, considering that the single end of all their teaching is the everlasting and immutable Redeemer, and that they will render the account which they must give to God with joy, if they shall have been instrumental to our souls' salvation. ³ We are not to neglect the public instruction of the Church.—⁴ And it likewise is the duty of a Christian community

¹ Eph. vi. 9. Col. iv. 1.

² 1 Thess. v. 12, 13. Heb. xiii. 7, 8, 13. ³ 1 Thess. v. 20.

⁴ Gal. vi. 6. 1 Cor. ix. 13, 14. 1 Cor. ix. 7—11. 1 Tim. v. 17, 18.

to make provision for their spiritual teachers, as the Priests and Levites had their allotted share of the Jewish sacrifices. For not only do men reason justly, that they who labour for the benefit of others (like the soldier and the husbandman) are entitled to reward ; but God, in bidding us “not muzzle the ox that treadeth out the corn¹,” while He made a merciful provision for the beast, intended to instruct us in the obligation of not withholding what is due to those who labour in the spiritual harvest. And our Lord declared the “labourer to be worthy of his hire².”

³ He who would hold the honourable but laborious office of a Christian Bishop, must be blameless and of good reputation, just and holy, and the friend of those who are so ; hospitable, sober-minded, temperate, firm and unshaken in the true Faith of Christ ; able and always ready to communicate instruction ; vigilant in the duties of his sacred office, and of decent propriety in all his outward conduct. He must not be a novice, newly entered into the Church, and inexperienced ; not passionate, nor headstrong, nor contentious ; not

¹ Deut. xxv. 11.

² St. Matt. x. 10. St. Luke x. 7.

³ 1 Tim. iii. 1—7. Titus i. 6—9.

given to wine; nor covetous of worldly gain. If he be married, he must be pure from every charge affecting the married state, the blameless husband of one wife. If he have children, he must not have shown by the ill government of his own family that he is unfit to rule the Church of Christ. ¹ In his superintendence of the Church, he is charged not to incur the great responsibility of hastily ordaining any candidate for an holy office, without first enquiring strictly into his character and moral qualifications; not to admit an accusation against a minister of religion, unless it be proved by a sufficient number of witnesses; and after due admonition, to cast out from the ministry a teacher who disseminates opinions contrary to the doctrines of the Gospel.

² The qualifications necessary for the offices of a Presbyter ³ and Deacon, are included in

¹ 1 Tim. v. 21—25. 1 Tim. v. 19. Titus iii. 10, 11.

² 1 Tim. iii. 8—13.

³ From Titus i. verse 5, compared with verse 7, the office of the Presbyters whom Titus was to ordain in every city, appears to be identified with the office of a Bishop. It may be, that the three Holy Orders, which we apprehend to have been those of the Apostolic Age, were not yet distinguished in all cases; but that where the converts were not numerous in a church, a Bishop only was ordained, who, as a Presbyter or Priest, might perform all the duties of the priestly office, with the assistance of the Deacons.

those necessary for the higher office of a Bishop, and it is added, that the Deacons' wives should also be exemplary in every duty. It is by the right exercise of his inferior office that the Deacon is to prove his fitness for a higher step in the Christian Ministry.

¹ Next to the love of God and man, and above all other spiritual gifts, the power of preaching the word to edification (which is called in Scripture "prophesying") is to be desired. ² And a faithful Christian minister must be diligent, in his office as a preacher, to improve every opportunity of instruction, exhortation, and reproof. It is an indispensable duty, which he may not leave undone ; but, if he do it willingly and cheerfully, he will not be unrewarded. Therefore, he must not neglect the spiritual gifts invoked upon him by prayer and imposition of hands, when he publicly professed himself Christ's servant at his ordination : he must disentangle himself from the affairs of this life, like a good soldier, and give himself wholly to his duty, whatever hardship may attend the right performance of it : he is striving for a prize, and must do so

¹ 1 Cor. xiv. 1.

² 2 Tim. iv. 1, 2. 1 Cor. ix. 16, 17. 1 Tim. iv. 14, 15. 2 Tim. iv. 5. 1 Tim. vi. 12. 2 Tim. ii. 3—6.

by the rules laid down for him : he is hoping to enjoy the harvest, and he must therefore labour for it.

¹ They who would save themselves, and be the instruments of salvation to others, must take heed also *how* they discharge this duty of a preacher. The ministry are cautioned how they build on the foundation which St. Paul has laid ; for the great day that is coming will prove what kind of work it is. That one foundation is faith in Jesus Christ ; and if sound doctrine has been raised on this foundation, like gold or silver in the furnace it will endure its trial, and the preacher of it will receive his recompense ; but if the doctrine be unsound, and of no more solidity than hay or stubble, it will not stand the fiery trial, and the preacher's own salvation may be hazarded. They are required also to put their hearers in remembrance of the political and personal duties grounded on this right faith, and thus show that they are good ministers of Jesus Christ, who themselves understand the Gospel, and can lay open and explain that Word of Truth to others.

¹ 1 Tim. iv. 16. 1 Cor. iii. 10—15. Titus iii. 1. 2 Tim. ii. 14, 15. 1 Tim. iv. 6.

¹ Again, the Christian teacher must exhibit patience and forbearance in instructing those who perversely oppose the doctrines of the Gospel, as they are more likely to be thus rescued from the power of Satan, and brought back to God. They who are not guilty of deliberate sin are to be affectionately rebuked by him, in the recollection of his own frailty. And there is also a propriety of manner to be observed, according to the age or sex of those to whom he is called upon to address his spiritual admonitions. The only occasion of departing from the usual mildness of the ministerial character, is in openly rebuking all notorious sin, and the bold impiety which sets itself up to cavil against God's revelation—a duty which must be courageously performed (in reliance on the strength given by the Spirit of God), and the authority of the Christian ministry asserted.

² Such are the duties of a minister of Christ: and if any man teach any other than these saving doctrines (which were delivered to St. Paul by the word of Christ himself), it is too probable that, with the mere pretence of

¹ 2 Tim. ii. 24—26. Gal. vi. 1. 1 Tim. v. 1, 2. 1 Tim. v. 20.
2 Tim. i. 7. 2 Cor. x. 3—5. Titus ii. 15.

² 1 Tim. vi. 2—5.

knowledge, he has been led by his own vanity to religious disputation, or has in view the furtherance of some worldly object. ¹ But the teacher of other men must not forget to turn his attention also to himself, and strive to make himself a pattern of every Christian virtue to those whom he instructs; so that thus even the opponent of the Gospel may be forced to approve its ministers.

² In conclusion : we have, in St. Paul's picture of himself, given by him to his fellow-labourers in the Gospel, the best picture of a faithful minister of Christ.—He who has not received that grace of God in vain is one who, at least in his own conduct, gives no occasion to revile the Gospel on account of its unworthy ministry; but approves himself a faithful servant of his Lord, by patiently enduring want, and persecution, and distress, if it be God's will to call him to it; by labour and by self-denial in His service; by purity of life; by a wise application of the aids of human learning; by kindness and forbearance; by a diligent improvement of the gifts of God's Holy Spirit; by a sincere love both of God and

¹ 1 Tim. vi. 11, 13, 14. 1 Tim. iv. 12. Titus ii. 7, 8.

² 2 Cor. vi. 1. 2 Cor. vi. 3—10.

man ; by the bold preaching of the Word of Truth, "the Power of God unto salvation ;" by being armed at every point against assault by sound Gospel principles ; by the same straight-forward bearing in honour or dishonour, in evil or good report ; by showing himself God's true and faithful servant, although accounted a deceiver ; by being acknowledged for his holy life and doctrine, when men disown him personally ; by magnifying God's providence, which preserves him in his chastisements ; by being looked upon, perhaps, as of a melancholy, gloomy faith, yet being always cheerful ; by being satisfied with poverty, but at the same time the dispenser of true riches ; and though, it may be, destitute of every earthly good, possessing all things in spiritual blessings.

X. As to our remaining duties¹, the great rule of personal conduct, stated generally, will be, to strive to follow the good dictates of the Spirit of God within us, from which course the corruption of our human nature is perpetually withdrawing us. For these two contrary springs of human conduct always are opposed to one another, and each have their respective

¹ Gal. v. 16—25.

fruits. The effects of the Spirit's influence are all those inward dispositions of the heart, and outward acts, which are agreeable to the natural and revealed law of God. The corrupt workings of the flesh are shown in those actions and propensities, of which it is, on the contrary, declared, that they who do such things shall not inherit the kingdom of God. They who belong to Christ have obtained the mastery over this evil principle, and if we, as believers, say that we have our part in the Holy Spirit, we should bring forth the fruits of it.

One of the first principles of all our actions will be ¹ *Humility*, wherein we have the great example of the lowly Jesus. Feeling that we are nothing in God's sight, and that we have no one thing to glory of, but that knowledge of salvation through the cross of Christ, which raises us above the things of this world, we ought not to express or feel too high an opinion of ourselves and our own wisdom, or too low an opinion of other men.

² Another rule of Christian conduct will be *Temperance*, which is the moderate use of

¹ Rom. xii. 3—16. Gal. vi. 3, 14. Titus iii. 2. Phil. ii. 5.

² 1 Cor. vi. 12, 13. Eph. v. 18.

things permitted in themselves: their moderate use is sin. For instance, meat and drink are things, the use of which has been ordained by God, but they belong to this life only; and the habitual spiritual cheerfulness of the Christian should not need the excitement of intoxication. ¹ Marriage, again, is a state honourable in the sight of God, but it is His will that we abstain from fornication and adultery—1st, Because every Christian should regard his body as an holy vessel set apart for God's service, which is not one of uncleanness, but of holiness. 2nd, Because our bodies are not our own, but *Christ's*, since all believers are spiritually a part of Him who has condescended to become their head: and shall we dare to join that body, which is thus in spiritual union joined to Christ himself, in union with an harlot? 3rd, Because, by this offence against our own body, we are profaning the habitation of the *Holy Spirit*, who dwells within us, and thus sinning against God who gave that Spirit. ² Therefore, if we have heretofore indulged these sensual appetites, we were then Christians in name alone, and no better than the

¹ Heb. xiii. 4. 1 Thess. iv. 3—5. 1 Thess. iv. 7. 1 Cor. vi. 13. 1 Cor. vi. 15—19. 1 Thess. iv. 8.

² Col. iii. 5—8. Eph. v. 6—8.

heathen, who know not God. ¹ But they who really are enlightened by the Gospel will abstain not merely from the actual sin, but likewise from all offensive and unclean discourse, as improper and unlawful for a Christian.

And the great duty of habitual self-government is extended further. ² Young men should be careful to be temperate in heart and mind, as well as body. Women should abstain from all excess, and avoid immodesty, even in their apparel, considering personal holiness their best ornament, and chiefly occupying themselves in their domestic duties: and the aged of both sexes should be examples to the younger in all temperance and sobriety of conduct. ³ The great reason for this Christian moderation is, that our time here is short; and this world, which is not our resting-place, with all its joys and sorrows, its occupations and its interests, will soon pass away.

Another personal duty enjoined by the Gospel is *Patience* ⁴; and it is especially recommended to us by the great example of our

¹ Eph. iv. 29. Eph. v. 3, 4.

² Titus ii. 6. 1 Tim. ii. 9, 10. 1 Tim. v. 14. Titus ii. 2—5.

³ 1 Cor. vii. 29—31.

⁴ 2 Tim. iv. 5. Heb. xii. 3. 2 Tim. ii. 11, 12. 2 Cor. vii. 10. Heb. xii. 4—13.

Lord. We are faithfully assured, that if in life or death we suffer in any degree as He suffered for the truth's sake, we shall be partakers of our reward with Him. But all worldly afflictions are God's chastisements to discipline us to true repentance and amendment of life. It may be that we have not yet done our best in striving against sin, and perhaps God has laid our present sorrow on us, not in anger, but like a tender Father, who affectionately corrects His children for their future profit. Therefore we should not sink beneath the load of our afflictions, but bear up with patience, and go on steadily in our straight forward course, whatever it may please God to lay upon us.

Another Christian virtue is *Contentment* ¹ with our state of life; from a conviction that the Providence which called us to it, will not forsake us in it. If we have but all things really necessary for this world, we should be satisfied; because we can carry nothing out of it, and because an over anxiety for worldly wealth is the source of every sin; and leads too often to a forgetfulness of our Christian Faith and duty. ² *A diligence in our worldly calling*

¹ Heb. xiii. 5, 6. 1 Tim. vi. 6—10.

² Titus iii. 14. Eph. iv. 28. 1 Thess. iv. 12.

also is required from us. It will keep us from all real want; it will enable us to do some good to those who are more necessitous than we are; it will prevent our breaking God's commandment against theft; and it will take away an occasion of reproach from the unbeliever, that Christianity makes men neglect the common duties of their allotted station.

¹ Again, we must be careful in the *choice of our companions*. We should withdraw from the society of men, who still obstinately live on in practices, whose sinfulness is revealed and condemned by the light which has arisen upon us through the Gospel. ² And we should be watchful over our own conduct, in our intercourse with those who have not yet been brought within the pale of real Christianity, so as not to be corrupted by them, nor to do anything unbecoming our Christian profession; nor to prejudice our Faith by indiscreet conversation, which may make it seem that we have no well grounded reason for believing. Thus in all Christian prudence we shall turn our time and opportunities to a good account. By our firm Faith, and by the exhibition of an

¹ 2 Thess. iii. 6. 1 Cor. xv. 33. Eph. v. 11—14.

² Col. iv. 5, 6. 1 Thess. v. 22. Rom. xii. 17. Eph. v. 16. Phil. ii. 15, 16.

holy blameless life, we may enlighten others; and hereafter "in the day of Christ," may give occasion of rejoicing to that great Apostle, by whose ministry we shall not have been instructed in the word of life in vain. ¹ To which end, we should especially make those persons our companions who have taken St. Paul for their pattern; and like them make his teaching the model of our Faith and practice.

² It will require the greatest circumspection, but it will be our truest wisdom, to walk habitually in these various duties towards God and man. And, besides these, that nothing may appear to be omitted, we are briefly told that there is no single virtue; nothing true, and just, and pure, and amiable, and praiseworthy which does not come within the compass of our duty; and should not be the study and the practice of a Christian. But the great virtue of the Gospel, which unites and binds together in itself all other duties, is Christian love or charity.

XI. ³ Now *Charity* is that perfection, to which we shall be led by a sincere Faith, and

¹ Phil. iii. 17. Phil. iv. 9. Phil. iii. 20.

² Eph. v. 15. Phil. iv. 8. Col. iii. 14.

³ 1 Tim. i. 5—7. Gal. v. 14. Rom. xiii. 8—10.

a consequent pure and holy practice ; and to which it is the aim of God's commandments in the Law and Gospel to bring us ; a truth which is too often lost sight of. It is a filling up and improvement of the commandments of the second table of the Mosaic Law, which are but parts of it ; it is the full perfection of the morality of the Gospel. All other debts existing between man and man may be finally discharged ; but the obligation of Christian charity must be always owing. We Christians never can discharge the debt of love we owe to one another.

¹St. Paul has given a most perspicuous description of this great excellence of the Christian character ; premising that whatever extraordinary endowments a man might have possessed in the early ages of the Church, or whatever he may now possess ; the most lavish distribution of his goods amongst the poor, nay even his very martyrdom, without this principle, would be as nothing in God's sight. Charity is described to be a frame of mind patient, slow to anger, and forbearing ; which habitually regards other men with an indulgent feeling ; is free from envy, pride, and

¹ 1 Cor. xiii. 1—8. 1 Cor. xiii. 13.

arrogance, and selfishness; is so far from feeling any exultation in another's sin, that it will gratuitously impute no ill intention, but hopes and believes the best of every one; and bears all provocations with a meek spirit, and without returning evil. It is described to be a better gift than Faith itself, which is indeed dead and valueless without it; and better than our Christian hope, which can exist in this world only, whereas the exercise of charity will, as we believe, make one chief ingredient of our happiness in heaven. ¹ We, therefore, who are now called to be God's people, should invest ourselves with the dispositions which make up this virtue; and, as the members of one spiritual body united under Christ, and mutually dependent on each other, we ought to aid and comfort one another in all the various ways in which Christian charity may be exerted.

² One exercise of charity, which tends to keep us in a state of peace and good will towards men, and is most acceptable to God, is the interceding with God in prayer for all about us, and especially for the earthly rulers, by whose government we are protected.

¹ Col. iii. 12. Eph. iv. 2. Rom. xii. 4, 5.

² 1 Tim. ii. 1—4.

¹ A second branch of charity, is to form a proper judgment of other men in comparison with ourselves. We must not, through vain glory and the envy of others, look only at our own good qualities, and be blind to all our faults; while we regard their faults alone and none of their good qualities: for in uncharitably passing judgment upon others, we are in fact condemning ourselves. Since we too are sinners, and while we do not know what light has been vouchsafed to other men, we all must know how far our own sins have been committed against light and knowledge; and against and in despite of God's forbearance, which would have led us to repentance. With the state of other men compared with ours, we have no concern; it is enough for each to bear the burden of his own proper guilt; and He who alone can read the heart, will judge us all in righteousness at the last day.

² Charity consists again, in a disposition to live in peace and good will with all; sympathizing in the good or evil fortune which befalls them, and avoiding all occasions of dispute; in abstaining from every expression

¹ Gal. v. 26. Phil. ii. 3, 4. Eph. v. 21. Rom. ii. 1. 3—5. Gal. vi. 4, 5. Rom. xiv. 10—12.

² Rom. xii. 18. Rom. xii. 15, 16. Phil. ii. 14. Eph. iv. 31, 32.

of ill will, and with mutual forbearance forgiving one another, as we for Christ's sake have been forgiven by God.

But if notwithstanding this good disposition on our part, some without our default will not live peaceably with us; ¹ our Christian charity will then be shown in not rendering evil for evil. All fraud, and circumvention, and deceit must be renounced by those, who in taking on themselves the Gospel, profess to have put on the new man; that is, a new life and character both inwardly and outwardly. Circumstances may justify a degree of anger even in the Christian: but his anger, however warrantable, should be moderate and short lived; lest by it Satan gain advantage over him, and the consequences of giving way to ungoverned passion recoil on his own head. We may not presume to take into our hands God's prerogative of vengeance, even against our most inveterate enemy; but should rather strive by every friendly office to return good for evil. By so doing we may work in him sorrow and remorse, and thus softening his enmity into love, gain the best victory over him.

¹ Rom. xii. 17. 1 Thess. v. 15. 1 Thess. iv. 6. Col. iii. 9, 10. Eph. iv. 26, 27. Gal. v. 15. Rom. xii. 14. 19—21.

¹ Again, we must be unwearied in *doing all the good we can*, and contributing to the wants of the necessitous; for these are the sacrifices, which are now acceptable to God. We must declare the love we bear to all men as our brethren, by showing hospitality to strangers; which may be a blessing to us, as Abraham and Lot² were blessed in entertaining angels unawares; and by remembering those who are imprisoned or in any other adversity, as being ourselves liable to the very same human sufferings. And this duty is no hardship to us, because it will be equally the Christian duty of others in our time of need, to contribute in the same way to our relief, if they then possess the power. So that every believer in his journey through this world may, like the Israelites in the gathering of the manna in the wilderness, depend upon receiving from the superfluities of others, a sufficiency of the daily necessities of life. And this "bearing of each other's burdens" is another exercise of that Christian charity, which is the fulfilling of the law.

² But the rich must be reminded of their

Heb. xiii. 1—3. 2 Cor. viii.
¹ Gen. xxi. 3, xix. 2.
² Cor. ix. 6—9.

heavier responsibility in this article of duty ; that, instead of trusting in their perishable riches, they, like all other men, have only God to trust in—the God who gave them all that they possess ; and that, as they have more abundance, they must be always ready, and be always willing to do good, and do it more abundantly ; so that having made a faithful use of the earthly goods entrusted to them, they may look forward to their recompence. No man's benevolence is indeed estimated in God's sight according to the measure of the outward gift, but according to the inward disposition of the giver : but the reward promised to such good works will be proportioned to their liberality, and he who, with sufficient means, sows sparingly, will reap a scanty harvest. And God can (as he has promised) ¹ still increase our means, and enable us to continue and extend these good works to his glory.

² And as the general rule of Christian charity obliges us to do good, as we have opportunity, to all men, so are we bound more especially to assist those who are in a manner of the same family with ourselves, adopted into

¹ Psalm cxii. 9.

² Gal. vi. 10. 2 Cor. ix. 12—14. Heb. vi. 10.

the household of God by Faith. For God is thereby more glorified; both by the thanksgiving and praises of the good men relieved by us, and by the grateful prayers they offer up to Him in behalf of their benefactors. And it is a service which will not be forgotten in the sight of God. The charity of the ¹ Macedonian Christians to their poor brethren of Judea, has been set down in Scripture for the example of all ages; for they, even in their own distress, contributed with cheerfulness, beyond their power, to relieve their fellow-Christians. And by such works as these, if they be done voluntarily, we show a genuine love of Him who, when He was rich indeed, became poor, to make us rich in spiritual blessings.

² Again, it is a part of Christian charity to bear long with the faults and weaknesses of others; to admonish the disorderly in conduct, to comfort the dispirited, and support those who are of a weak and tender conscience. We are not to make ourselves companions of the man who sets at naught the revealed Word of God; and yet we should not treat

¹ 2 Cor. viii. 1—5. 2 Cor. viii. 8, 9.

² 1 Thess. v. 14. 2 Thess. iii. 14, 15. 1 Cor. v. 9—13.

even him as an outcast from the Church of Christ, but endeavour to reclaim him by affectionate admonition. We should not seclude ourselves entirely from the society of all immoral persons, unless such persons profess themselves believers, and are still guilty of immoralities, which the Gospel has forbidden; in which case we ought to testify our disapprobation of the scandal to religion by avoiding them. But they who may not have had the opportunity of Christian knowledge, must not be judged by us, but left only to the judgment of their Creator.

¹ In matters which are not essential, and upon which no positive commandment has been given in Holy Scripture, we are not to let a difference of opinion interrupt our good will towards each other, by making them a subject of invective and dispute. The Jewish Christians, because they still continued scrupulously to observe the days commanded to be kept holy, and continued to abstain from meats forbidden by their ritual law, were regarded by the Gentile converts as weak and bigotted; while, on the other hand, the Jews condemned the Gentiles for profaneness in dis-

¹ Rom. xiv. 1—6. Rom. xiv. 13—23.

regarding such distinctions. ¹ And there was another question in the early Church, whether it were an act of sin for Christians, with their knowledge of the vanity of idols, to partake of meats which had been offered to them. Some said it was a worshipping of the idol; some, that they took the meat, and (enlightened as they were) might innocently take it, as their common food. These are not cases likely to arise in this age of the Gospel. ² But the good rules laid down by St. Paul ³ in these instances, will furnish us with a true principle to guide our conduct, whenever the same kind of questions are uncharitably made the marks of party distinction in the Church of Christ. We are not to impose our mere opinion, although built on the sincere conviction of our conscience, as to any practice in itself indifferent, on the Christian liberty of others; but, in the spirit of that charity which is kind, and thinketh no evil, wherever we have drawn the line of our own compliance, we may not dare to censure those as worldly-minded, who come short of it; nor, on the other hand, apply the

¹ 1 Cor. viii. 1-13. ² 1 Cor. viii. 7-13.

² See the address in Bishop Doane's "Apostolical Preaching" on the subject of the Word.

³ 1 Cor. x. 23.

bad term of over-righteousness to any expression of religious feeling higher than our own. And if both parties herein act conscientiously, God, to whom alone they are accountable as their common Lord, will accept them both. And yet we should deny ourselves this Christian liberty, unless it can be exercised without offence. For if our acts, not rightly understood, tend to lead other men against their consciences to compliances which they consider sinful ; or shock the feelings of religious persons who are not satisfied of their lawfulness, and thus expose us to their censure ; we should forbear the practice, which cannot be indulged without a compromise of the duty of Christian charity.

¹ He then, who rightly feels and understands his liberty under the Gospel, will not needlessly give offence to others in things indifferent, but by the example of Christ himself, and of St. Paul, will comply with their scruples so far as may be for their own good. Christ, for the good of men, condescended to submit Himself to the burden of the law, and to the reproach of sinners ; and St. Paul, in order to win men to the Gospel, himself con-

¹ Rom. xv. 1—3. 7. 1 Cor. x. 32, 33. 1 Cor. ix. 19—23.

formed to the mere ceremonies of Judaism, while he enforced no law upon the Gentiles, who were averse from such compliances, but the law of Christ.

¹ Such are the good dispositions and good works which are well pleasing to God, and which the assistance of His Holy Spirit alone can produce in us. And such is Christian Charity, in which, by the same divine aid, we must abound and increase, in order to attain that holiness which will be accepted with God at the coming of our Lord.

XII. ² Therefore, being justified or absolved from guilt by Faith, that is, upon Faith (which includes sincere obedience), we are reconciled to God through Christ's atonement, and brought into this new Covenant of Grace; and hereon we build our joyful *Hope*; the *Hope* of being accepted and accounted righteous in the sight of God; the Hope of being admitted to the glory of God hereafter; for the fulfilment of which Hope we wait in Faith and in reliance upon God's assisting Spirit. And we now feel a joy in the communion with our once-offended God, which we

¹ Heb. xiii. 20, 21. 1 Thess. iii. 12, 13.

² Rom. v. 1, 2. Gal. v. 5. Rom. v. 11. Rom. viii. 28—30.

could not have done before Christ's atonement ; from the knowledge that all things are directed by Him to the final happiness of those whose actual Faith, working by love, proves them to have embraced his call to salvation by Jesus Christ. For it was God's eternal purpose (a purpose founded on His fore-knowledge) that those, whom He foreknew should, as his adopted children, be conformed to the image of His Son, who has not disdained to call them brethren ; walking as He walked here, and made like unto Him in glory hereafter. It was foreordained that such persons should in due time be called to the Gospel ; that having listened to that call, they should be justified by their Faith in Jesus, and thus attain to everlasting glory.

¹ And by resting on our Christian hope we are enabled to bear all the troubles of this life, even with joy and cheerfulness ; because, by the patient endurance of them on Gospel principles, we put to proof the sincerity of the faith on which our hope is grounded. And this hope, accompanied as it is with the conviction, through the Spirit, of God's love to us, cannot disappoint us. It is our present

¹ Rom. v. 3—5. Rom. viii. 24, 25. 1 Cor. xiii. 9—12.

earnest of salvation. But yet it rises not at most beyond an humble expectation; for things unseen are the only objects of it, and otherwise it would be actual enjoyment, and not hope. Our own knowledge of the things of heaven¹, and our power of explaining them to others, is very limited. We are now but children in our apprehension of spiritual objects, which we at present see imperfectly and indistinctly; but when we shall have come, as it were, to our state of manhood, and our spirits are made perfect in another world, all the objects of our present hope will be made clear to us; we shall see them as they are really in themselves, and comprehend the mysterious essence and the mysterious ways of God, even as we are now known of Him.

² This Christian hope, then, is the cause, that with whatever trouble the body is weighed down, the spirit of the believer enjoys daily comfort and refreshment; his attention is

¹ We are forced to borrow the imperfect terms in which we speak of the nature and proceedings of God from human things. We talk as if our own notions of time and of the succession of events were strictly applicable to Him, and then find ourselves involved in contradictions, because we are accommodating expressions of time and place to an unchangeable Being whom we know, but cannot adequately comprehend, to be unlimited by either.

² 2 Cor. iv. 16—18. Rom. viii. 18, 19. 2 Cor. v. 6—9.

withdrawn from temporal evils to the invisible eternal objects of the world to come; and he looks forward to the excess of glory, immeasurably disproportioned to his present pain, which will hereafter compensate these light and transitory sufferings—the earnestly-expected period of his acknowledgment for the adopted Son of God. And this it is which can make us confident and cheerful in the prospect of death itself, feeling that it will bring us, who are now but sojourners in this mortal body, to our true home with Christ, when we shall actually see the things of which we now live only in the firm belief.

St. Paul has given us, in the description of his own frame of mind, a model of the confident but humble, unpresuming hope of the believer. ¹ He bore up with cheerfulness under every insult and distress brought upon him by his Christian profession, relying upon God's strengthening Spirit, and knowing that all who are resolved to live according to the Gospel rule expose themselves to persecution: he accounted all worldly objects worthless in comparison with the great gain set before

¹ 2 Cor. xii. 10. 2 Tim. iii. 12. Phil. iii. 8—11. 2 Tim. iv. 6—8. Phil. iii. 12—14. 1 Cor. ix. 24—27.

him, the prospect of being acknowledged for a true member of Christ ; marked to be such, not by a mere compliance with the rules of outward holiness, but by an holiness of heart and mind wrought by the Spirit of God, the good fruit of Christian faith. In his knowledge of the blessed consequences of Christ's death and resurrection, he was content even to die, like Him, for the Gospel's sake, and exulted in his approaching martyrdom, when he should receive the crown of victory reserved for him by his righteous Judge. And yet, even in him, the abiding influential hope of a glorious immortality ventured not to rise to more than a firm trust, that He, who had first set him on his Christian course, would bring him to the end of it in triumph. He felt not that he had yet securely grasped the prize, and therefore thought not of the progress which he had already made, but rather with an holy eagerness still bent every nerve in order to press onwards to the mark before him ; and, as the competitors for the withering chaplet in an earthly race (the poor prize which one alone can win) prepare themselves by the most rigid discipline, this great apostle trained himself with holy caution to the last ; lest, after that he had proclaimed to other

men the laws of the race set before them (for that better, that unfading prize, which all who strove for it might obtain), he himself should be rejected as unworthy of it.

¹ The inference is, that, as the delusive feeling of assurance was not admitted by St. Paul, the very best of us, who thinks himself to stand secure, must take heed lest he fall. We may, indeed, have confidence that God will never try us beyond our strength, but that a power and way of escaping from temptation is always furnished to us. Our great danger is in a want of faith, in a lurking feeling of distrust and disbelief of God's promises, induced by wilful sin, through which the heart is hardened, and the influences of the Spirit quenched within us; and our security against it is in Christian communion with each other, and a continual recollection that we shall not attain the blessings which Christ has promised, unless we persevere with steadfastness unto the end.

Such is our Christian Hope—the abounding interest felt by us during this life in our promised reward. ² And good reason have we to

¹ 1 Cor. x. 12, 13. Heb. iii. 12—15. Eph. iv. 30. 1 Thess. v. 19.

² 1 Thess. v. 24. 1 Cor. i. 9. 2 Cor. i. 20. 2 Tim. ii. 13. 1 Cor. xv. 58.

continue stedfast in it, since it is built on the firm ground, that God is faithful to His promises, and that our labour, therefore, cannot be in vain.

XIII. ¹ As there is but one Father and one Lord, one rule alone of Christian faith, one ground of Christian hope, so there is but one Christian body, animated by one Holy Spirit ; that spiritual society, the members of Him who is the Head of it, *the Universal Church of Christ*.

² For the edification of this church, Christ has distributed various spiritual gifts and duties to its members. For, as the different disposition of the members of our natural body, each in its own place, and with its proper use and function, tends to the well-being of the whole, and if any one of them (the foot or ear, for instance) should refuse the office which has been assigned to it by God, and strive ambitiously to usurp an higher one, that harmony and agreement which is necessary to the very being of the body would be lost ; and as the parts which are commonly considered

¹ Eph. iv. 4—6. 1 Cor. xii. 12.

² Eph. iv. 7. 1 Cor. xii. 14—28.

the less honourable are the more cared for and attended to : so strictly have all members of the Christian Church been knit together in their mystical body, each with its proper place, and function, and degree allotted to it ; the inferior and more feeble members are necessary as well as the superior ; and all should receive a mutual respect, support, and sympathy from each other.

¹ The gifts of God are not alike in all, but are bestowed on some in a more excellent degree than others ; and, as in the apostolic age there was a regular subordination in the various spiritual and miraculous endowments of the public ministry of the Gospel, and some were fitted to be apostles, some prophets, some evangelists, some teachers of the word, each individual Christian has his own part and duty in that post which God has given him, in order that the whole Church, conforming itself to Him who is its Head, edifying itself in faith and love, and superior to all corruption, may be at length enlarged to the full maturity of its growth, and every member of it brought to such perfection as is attainable by man.

¹ Eph. iv. 11—16.

¹ Whatever, then, may have been God's gifts to us, we are to use them diligently in our several stations for the spiritual and temporal benefit of others; and such good and useful endowments may be rightly coveted by us. But there is a better gift, a way more excellent for the edification of ourselves and other men, than the possession of the most extraordinary qualities: it is the good gift of an holy life; to walk according to the rule which God has given us, and by Christ's great example towards ourselves, in Christian love or charity, in peace with one another, and in thankfulness and purity; remembering that the whole Christian Church collectively, as well as every member of it, is the Temple of God himself, who by the Holy Spirit dwells amongst us and within us, and that we may not pollute His sanctuary.

² There are two ordinances of Divine institution peculiar to the Church of Christ, each of them the symbol of an inward grace conveyed to the partaker of it—the two Christian Sacraments of Baptism and the Lord's Supper; both typified to the Israelites, when they were

¹ Rom. xii. 6—8. 1 Cor. xii. 29—31. Eph. v. 1, 2. Col. iii. 15.
1 Cor. iii. 16, 17.

² 1 Cor. x. 1—4. 1 Cor. xii. 13.

delivered from their Egyptian bondage. For their all passing through the Red Sea, and all being overshadowed by the cloud of God's presence, figured the holy baptism, by which the Spirit unites all believers into one body; and their all eating of the bread which came down from heaven, and drinking of the rock pierced to save them from perishing, represented the refreshing of our souls, by the accession of the same Spirit, and by the body and blood of Christ, in partaking of the Holy Supper.

By baptism¹, we acknowledge a full faith in the power of the death of Christ, and are admitted to a participation in all its benefits. In the act of baptism (which in its primitive form was by immersion), the being plunged into the water, and then rising from it, both represents Christ's death and resurrection, and is an outward sign that the baptized person has then actually died to sin, and risen again to a new life. And he who is then planted or engrafted into the spiritual body of Christ, and made one with Him in the figurative resemblance of His death, will, by God's grace, go on to complete the likeness. For, as Christ died once for

¹ Rom. vi. 3—11. Gal. iii. 27. Col. ii. 10—12. Col. iii. 1—3.

all, and is now alive with God for ever ; we too, having our former self, the body of sin, thus crucified, and henceforth being dead to sin, which was our task-master, and therefore set free from its bondage, shall, through the aid of Jesus Christ our Lord, live a new life to God. As many as are baptized have openly invested themselves with the membership of that body, which is perfected in Christ its Head, the Lord of all things both in heaven and earth, and are marked with their new character by this Christian circumcision : it, therefore, is their part to raise their hearts and thoughts above the things of this world, to which they are to look upon themselves as dead, and to fix them on the glories of that life, now beyond their comprehension, which is prepared for them where Christ sits at the right hand of God in heaven.

Again, we are solemnly reminded that the commandment to observe the sacrament of the Lord's Supper¹ proceeded originally from Christ himself, who instituted it on the night before He suffered for the continual remembrance of His death, and of the new covenant between God and man which was ratified by

¹ 1 Cor. xi. 23—26. 1 Cor. x. 16—18.

His blood-shedding; and that it was of such high import as to have been afterwards delivered to St. Paul by an especial revelation. The celebration of this sacrament is a perpetual republication of the death of Christ until His second coming. Our partaking together of the same consecrated bread and wine declares our joint participation or communion in the body and blood of Christ, and also is a present actual application of the benefits of His sacrifice to the faithful receiver, just as the Jewish Church maintained their close communion with the God of Israel, by partaking of the sacrifices which He ordained.¹ Wherefore, to come to this most holy ordinance irreverently, or during the wilful continuance in presumptuous sin, is to profane the symbols of Christ's body and blood, and will draw down upon us the displeasure of Almighty God. But we have a security against the danger, in first enquiring from our own hearts whether we are, or are not, in a proper disposition for the solemn service.

Therefore, ² adhering strictly to the ordinances delivered down to us from those who

¹ 1 Cor. xi. 27—29. 1 Cor. xi. 31.

² 2 Thess. ii. 15. 1 Cor. v. 7, 8. Heb. x. 22—25.

were instructed by the revelation of God, let us go on to keep this Passover of the Gospel, and strive to fit ourselves for keeping it by scrupulously ¹ putting away from us the leaven of all deliberate sin. Having been washed once for all in the regenerating water of baptism, let us hold fast the profession we then made upon entering into covenant with God. And, in the prospect of the great day of account, which is not far from any of us, let us strive, as fellow-members of the Church of Christ, to edify ourselves and one another in faith and love, and constantly attend those assemblies, for God's united worship and the administration of these sacraments, where the feeling of the spiritual union amongst ourselves, and between us and Christ, is most forcibly brought home to us.

XIV. St. Paul beseeches us, ² in the name of our Lord Jesus Christ, not to break the peace of His Church by needless dissensions, but to be perfectly joined together in unity of faith and doctrine, as we are joined in the unity of the Spirit. God, indeed, permits not only schism but heresy (the avowal of opi-

¹ Exodus xii. 18.

² 1 Cor. i. 10. Eph. iv. 3. 1 Cor. xi. 19. Rom. xvi. 17, 18.
2 Cor. xi. 13—15.

nions contrary to the true apostolic doctrines) to exist, in order to prove the soundness of the true members of Christ's Church ; but it is our duty to be upon the watch against those too generally self-interested persons who put themselves forward as the favourers and abettors of pernicious doctrines, and by plausible words would seduce the unsuspecting. For theirs is only a counterfeit ministry of Gospel truth. They work the work of Satan, while, like him who, we are told, can sometimes change himself for his own bad purposes into an angel, they pretend that they are labouring in the Gospel ; but in the end they shall receive their retribution. ¹ Christ's Church is like an household in which there are found vessels fitted for every service, mean or honourable, and it is the part of every one to strive to separate himself from the vessels of dishonour, and make himself a vessel fit for his great Master's service. St. Paul foretold that a time would come when that teaching would be most acceptable which was most novel and exciting, and most agreeable to our corrupt nature ; and, in the instances which may be collected from his writings, he seems

¹ 2 Tim. ii. 20, 21. 2 Tim. iv. 3, 4.

to condemn, by anticipation, some later errors, and some of the worst corruptions of Christianity.

An overweening opinion of their own human wisdom¹ has occasioned many to fall off from the truth, and, according to the words² of Scripture, to be "taken in their own craftiness." By those who are thus lost, the preaching of atonement and redemption through the Cross of Christ, is ridiculed as mere foolishness. But what is all the learning upon which these disputers pride themselves? For, it never could attain to any knowledge of God, and the correction of man's sinful nature was always found beyond its reach. Yet, when God had thus shown the vanity and nothingness of the so-called wisdom of this world, and proved it altogether ineffectual to these ends, it pleased Him to reveal Himself to man in the simplicity of the Gospel, and to save all those who have a lively faith in it. Some, therefore, like the Jews of old, may require a sign from heaven (may think that the advent of the Son of God should have been accompanied by marks more astounding than the coming of the lowly Jesus was); and

¹ 1 Cor. iii. 18—20. 1 Cor. i. 18—25.

² Job v. 13.

others, like the learned Greeks, may ask for something more accordant to their philosophical notions of what a divine revelation ought to be, than the Gospel scheme: but to those who listen to the call of God, and are not impatient of submitting to the plain truth of His word, the preaching of man's redemption by the sacrifice of Christ, is a display of the perfection of power and wisdom which belong to God.

Another heresy into which men have fallen by the vain conceit of their own wisdom, is a denial of that great truth received from the Apostles¹, to whom God committed it, the peculiar and essential doctrine of the Gospel; that God himself was actually manifested to the world in Christ, united with Him, and by Him reconciling the world unto Himself. They, still resting in the ancient principles of Deism, would despoil us of the knowledge of a Divine Redeemer, saying that Jesus was a mere man, commissioned to teach the will of God on earth. Our true faith is, that by taking of the manhood into God He became God and man, and that all the divine perfec-

¹ Col. ii. 6, 7. 2 Cor. v. 19, 20. Col. ii. 8, 9. 2 Cor. xi. 3, 4. Gal. i. 8, 9.

tions of the Godhead dwelt and dwell in Him. And yet they all the while profess to teach no new religion (for then we might patiently examine their pretension), but they say that they preach Jesus and the Gospel; and therefore they are surely amongst those perverters of the Gospel whom St. Paul pronounces to be accursed.

There are those again ¹ who admit the saving doctrines of the atonement, and of Christ's divinity, but fall into another error. The Gospel everywhere insists upon good works or holiness of life, as well as faith. For, under the present covenant of grace, all who will avail themselves of it, have sufficient strength given them to resist and overcome the power of sin. Yet some have placed all duties, positive or moral, so low in the scale, as to make our salvation altogether independent of them, and said that we now may wilfully sin on, and still look for justification from the abundant grace of God. But this is not the language of St. Paul, who gives us a long catalogue of every kind of sin, adding, that they who do such things shall not inherit the

¹ Titus iii. 8. Rom. vi. 14, 15. 1 Cor. vi. 9, 10. Gal. vi. 7, 8.
2 Tim. ii. 19.

kingdom of God ; and tells us (warning us most emphatically against the contrary deceit) that at the judgment every man shall reap according as he has sown—perdition from the mere gratification of his sensual appetites, but life eternal if he pursue the ends marked out for him by the Holy Spirit. Whatever therefore may be the attraction of the Antinomian Creed, we may regard these two truths as if they were engraved on the foundation-stone of Christianity. It is certain that God knows, and hereafter will acknowledge and reward those who are His own ; and it is as certain that every Christian is obliged to holiness of life.

Again, it was on the contrary foretold expressly by the Spirit¹, that during this latter dispensation of the Gospel, men should be led by the agency of the evil spirit falsely and hypocritically, and with an hardened conscience to exact a conformity, which God has not required, to many human ordinances, such as the enjoining celibacy as a Christian duty, and commanding to abstain at such and such times from certain meats ; whereas the God

¹ 1 Tim. iv. 1—5. Heb. xiii. 9. Col. ii. 18—23. 1 Tim. iv. 8, 9. Titus iii. 9. 2 Tim. ii. 23. 1 Tim. iv. 7. 1 Tim. vi. 20, 21.

who made them all has told us, that there is no creature which may not now be thankfully received, being made clean and holy by the permission of the word of God, and by His blessing on it given in answer to our prayers. It is not by a cold conformity to these unprofitable observances that the heart of the believer is established in his hope of heaven, but by fashioning his heart and life according to the measure of spiritual grace vouchsafed to him.—Another superstition of the same kind, by which men even peril their eternal welfare, is the worshipping of saints and angels, under the pretext of addressing them as mediators between themselves and the Most High, whom they thus approach with more humility: thereby presumptuously affecting a knowledge of the state of angels and departed spirits, of which we are entirely ignorant, and thereby withdrawing that allegiance which is due to the great Head on whom alone we are dependent, the one true Mediator between God and man, Christ Jesus. But to subject ourselves to these human ordinances is to imitate the early Jewish converts who still clung to that ceremonial dispensation, from which they had passed in Christian baptism to a new life. There is indeed a show of spiritual wisdom in

offering religious worship where it is not enjoined ; there is a show of humility in angel-worship : of self-mortification in rigorously imposing on ourselves an abstinence from the perishable gratifications of the appetite. But it is not our duty to forego that reasonable satisfaction of our desires, which God has both permitted and made honourable ; and bodily austerities are at the best little profitable, in comparison with the observance of the plain rules of Christian piety, the source of present peace and future blessedness. And to the same class of human innovations may be referred the corruption of the Gospel by fabulous and absurd traditions ; by the intermixture of a false philosophy ; and by unprofitable controversies upon points unessential to our Christian faith or practice, and serving not to edification, but to the ostentation of mere human learning, and to produce and foster schism in the Church of God. Such were the fanciful and ingenious subtilties, the unedifying disquisitions, and perverse and captious questions of the scholastic, mystic, and polemical divinity of the middle ages.

In the general rules given by St. Paul respecting public worship, he reprobates the unedifying practice of ministering to the congre-

gation in a language not understood by them¹; and much that he addressed to the Corinthians on this subject, relative to their abuse of the miraculous gift of tongues, may be extended to later generations. The end of every public service is that all be edified. But the words of him who speaks in an unknown tongue, of whatever deep and solemn import they may really be, are spoken to God alone, and may edify the speaker, but not the Church; while the sound intelligible exposition of the word of God is profitable for edification in righteousness, for exhortation and for comfort. For the ministering in a foreign tongue, unless the miraculous methods of interpretation were still continued to us, must be utterly unintelligible and unprofitable, just as a confused noise of undistinguishable notes sounded upon any instrument is unintelligible to the musician, and useless to the soldier. It is true, that every language in the world has its signification; but if the congregation understand not what the language of their preacher signifies, he is discoursing to the air, and he and they are but as foreigners to each other. A zealous minister should seek to excel in those gifts

¹ 1 Cor. xiv. 26. 1 Cor. xiv. 2—12. 1 Cor. xiv. 14—19.

which tend most to edification, and the hearer should not be content to offer prayer, and praise, and thanksgiving in spirit only, while his understanding is inactive ; for the spirit and reasoning powers ought both to join in such a service ; and none can surely make the words of him who ministers their own by adding an Amen, unless they understand them. St. Paul never used his own extraordinary power of speaking with tongues, except for the instruction of others.

The public service of the God, who is not the author of confusion but of peace, must be conducted with decency and order. ¹ Women are to keep silence in the Church in token of the subjection of their sex, and not to take any part in the performance of divine service ; for that would be an usurpation of the authority which was denied to woman at the creation, when she was made of man, and for man, and made subject to man. Moreover it was through woman's weakness, that man fell from innocence : though, on the other hand, in the miraculous birth of the Redeemer, she alone was made the blessed instrument both of her own and man's salvation, if they con-

¹ 1 Cor. xiv. 40. 1 Cor. xiv. 33—35. 1 Tim. ii. 11—15. 1 Cor. xi. 4—7. 1 Cor. xi. 10. 1 Cor. xi. 13—16.

tinue steadfast in the faith and holiness of life required from them. St. Paul adds another caution as to decency of behaviour in holy places: he directs that no man shall perform the public offices with his head covered; and no woman shall take part in the service of the Church with her head uncovered. The covering or veiling of the head was a token of submission; and in that place least of all was he to abase the dignity of the image in which God created him, or she to cast away the sign of that inferiority to which she was condemned by God, at the time when she fell by the seduction of the prince of the evil angels. If any shall contend, that it surely cannot be essential or of any moment to prescribe such rules, it is enough to say that this rule was established by St. Paul in the Churches which he planted, and that the early Church of God then knew no other custom.

Again, the observations of St. Paul, ¹ at first applied to the divisions then existing in the Corinthian Church, may serve to warn us against an offence, which has its rise from the bad passions and prejudices of men; the factiously attaching ourselves to this or that

¹ 1 Cor. i. 12. 1 Cor. iii. 3—9. 1 Cor. iii. 21—23. 1 Cor. iv. 6, 7.

teacher, and exalting him above all others, as the leader of a party in the Church. For all ministers of the Gospel, whatever be their presumed eminence, were they even apostles, are but fellow servants of the same Lord ; labouring according to the power which God has given them, conjointly with each other and with the Spirit of God, and in dependence on God's blessing, for the same holy end ; that is, to cultivate and fertilize the vineyard, and build up the living temple of the Lord God, which are the Church of Christ. And each will have his recompense of God, and not of men ; according to his faithfulness, and not according to his success. We ought not, therefore, to exalt one teacher above another as our spiritual head ; since the commission given to all Gospel ministers, and every other dispensation of God, was designed for us and for our service ; not we for it. The Head to whom alone we owe such spiritual allegiance is Christ ; and our only right confession is, that we belong to Him as He to God. And it will become every one who has been thus unduly raised above his fellow teachers, however eminent he may be for spiritual gifts, to ask if there is in truth one single excellence, which he can rightly call his own ; and then

humbly recollecting from whom he has received them all, to give God alone the praise.

Such is the apostle's notice of the corruption of true Christian doctrine, and of the disorderly practices which might arise in the Church; but he exhorts his converts¹ by the consolation they enjoyed in Christ, by their fellowship in the Spirit and their affection for himself, to continue of one mind. Whatever might be the spiritual pretensions of any other teacher, St. Paul authoritatively demands from him the acknowledgment of the divine authority of his own teaching. And to show how far he stands distinguished from all others, he enters on a detail of his own personal history.

He claimed² to be no more than a minister of Jesus Christ; and his own heart condemned him not of unfaithfulness in his ministry. Yet he did not therefore dare to justify himself, but cast himself upon the righteous judgment of his God. And he now became his own panegyrist, not for vain glory, but that all to whom he wrote might be furnished with a defence of their great instructor; and might

¹ Phil. ii. 12. 1 Cor. xiv. 37, 38.

² 1 Cor. iv. 1—4. 2 Cor. v. 11—13. 2 Cor. xi. 2. 1 Thess. ii. 19, 20. 2 Cor. xi. 5. 1 Tim. i. 12—14. 1 Tim. i. 16.

be convinced that what he did (however it was accounted of) had for its end God's glory, and the spiritual good of those whom he regarded with a jealous anxiety, having, as it were, betrothed them to Christ; and the turning of whom to righteousness would be his crown of glory at the coming of the Lord. He was (he tells us,) not a whit behind the chiefest apostles, and thankfully acknowledges the strengthening grace of Jesus Christ, who counting him a fit person to be entrusted with the apostleship had mercy on him, when in his ignorance he had blasphemed Him, and had persecuted His Church; and bestowed on him an exceedingly abundant measure of faith and love: in order that he might be to all the world a signal instance of that long suffering of Jesus Christ, which is the encouragement of the greatest sinners to believe in Him to life everlasting. ¹ His former career had been notorious; he was brought up a Pharisee, and having made more proficiency in the traditionary learning of the law than others of the same age, he became in his exceeding zeal, one of the bitterest persecutors of the new religion of the Gospel. But God

¹ Gal. i. 13—17. 2 Cor. xi. 32, 33. Gal. i. 18, 19. Gal. ii. 1—14. Gal. i. 10.

was pleased, by a miraculous revelation of His Son, Jesus Christ to him, to call him to the office for which he was designed. Whereupon he did not wait for any living man's commission or instruction in the Christian faith, nor even applied to those who were apostles before him; but retired for almost three years into Arabia, and from thence returned to Damascus, where he began his ministry. From this city, when the governor, prejudiced against him by the malice of his enemies, had taken measures to apprehend him, ¹and the gates were strictly watched, he escaped with difficulty by the assistance of the disciples, who let him down by the wall at night through a window in a basket, and thus saved his life. He then proceeded to Jerusalem, ²where St. Barnabas presented him to the apostles St. James and St. Peter, with the latter of whom he abode fifteen days; and then being warned of God, ³departed for his native city, Tarsus in Cilicia. But as yet he was unknown personally to the Church, who had only heard with thankfulness that the great persecutor was become a zealous preacher of the Faith.

¹ Acts ix. 23, &c.

² Acts ix. 27.

³ Acts xxii. 17.

After an interval of fourteen years ¹(during which, as we learn from St. Luke, he was actively engaged in the work of the ministry, and in company with St. Barnabas made his first apostolic progress from Antioch to Seleucia, Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, and Attalia) he returned with Barnabas and Titus to Jerusalem, having been directed by revelation, and deputed by the Church of Antioch, to consult the apostles and elders concerning the obligation of the Gentile converts to observe the Law of Moses. He then communicated privately to St. James, St. Peter, and St. John, his divine commission to bring the Gentiles to the Faith without subjecting them to the bondage of the Law; and they immediately declared their sense of his authority, by not compelling his companion Titus, who was a Gentile convert, to be circumcised, which some insisted on. His claim to be admitted to an equality with the chief of the apostles was thus recognized; and, as God had evidently fitted each for their respective ministries, it was

¹ The interval of fourteen years in the history of St. Paul, between his departure from Jerusalem to Cilicia and this return to Jerusalem, is briefly filled up by the Acts, in Chapters xi. 25—30; xii. 25; xiii. & xiv.; xv. 1—5.

decreed that St. Peter should thenceforth preach the Gospel to the Jews, and he and St. Barnabas to the Gentiles. And when he had returned to Antioch, he asserted the authority of his holy office, by even publicly rebuking the weakness of St. Peter; who after he had shown his acquiescence in the emancipation of the Gentiles from the Law by eating with them, from fear of the converted Jews dissembled his conviction, and withdrew from their communion. He felt that he was now the commissioned servant of Christ, and would not accommodate his doctrine to the caprice of men.

¹ It was not the purpose of St. Paul to make good his title to the apostleship by vain-glorious boasting, which was neither directed nor permitted by his Lord; yet, if he were compelled to it, he had good ground for glorying. For, supposing that we were permitted to judge men merely by their outward circumstances, he surely had both from his extraction, and from all that he had done and suffered, as fair a claim as any man to the assumption of authority. And in reply to those who were disposed to undervalue his

¹ 2 Cor. xi. 17, 18. 2 Cor. x. 7. 2 Cor. xi. 21—31.

pretensions, he modestly and eloquently details the various perils, and the various personal sufferings, which he had undergone in the course of his Christian ministry ; his zeal for the right ordering of the Church ; and his intense interest in the spiritual welfare of every weak or erring member of it. In further proof of his apostleship, he had had extraordinary visions and revelations granted to him ¹ ; and with much humility he mentions, not expressly of himself by name, that he had once known a man (whether in the body or in the spirit he could not tell) translated into paradise, who there had things revealed to him which ² he might not or he could not utter. But he adds, that lest he should be elated above measure with his high privilege, Satan ³ was suffered to afflict him with a bodily infirmity ; and, when he offered up repeated prayers to Christ for its removal, the answer of his Saviour was, that His grace could support him under it, and that His power was seen more conspicuously in the evident weakness of his instruments. He gloried therefore in this infirmity, and in all the marks of suffering

¹ 2 Cor. xii. 1—9. Gal. vi. 17.

² ἀ οὐκ ἐξόν λαλῆσαι.

³ See St. Luke xiii. 16.

imprinted on his body, as the signs of his belonging to the Lord Jesus.

St. Paul then had good ground for boasting¹; and he further asserts the great success of his ministry to the Gentiles, and his power of working miracles in support of his divine commission. Christ had indeed wrought, through other instruments as well as him, by mighty signs and wonders in the conversion of the Gentiles; but he spoke only of what had been done personally by himself, who, though he felt that for his former unbelief he was unworthy of the name of an apostle, had with the co-operation of God's grace laboured more abundantly than all others. Through the wide circle from Jerusalem to Illyricum he had preached the Gospel amongst those, to whom the name of Christ had not before been spoken. And he thankfully acknowledges that the divine blessing only had enabled him thus to triumph in his Christian ministry; which, whatever were the effect of it on others (whether they received it, and applied it like a reviving odour, to bring them back to spiritual life; or rejected it against

¹ Rom. xv. 17—21. 1 Cor. xv. 2—11. 2 Cor. ii. 14—17.

themselves, and so made that which should have been for their health a deadly and offensive poison), was as acceptable to God as the most fragrant sacrifice. He had felt his grave responsibility ; and faithfully, and with sincerity, as one sent forth from God, and in the sight of God, had preached the pure and unadulterated doctrines of the Gospel.

Therefore, ¹ if after he, and those who laboured with him, had thus plainly and perseveringly, and with all sincerity and disinterestedness, proclaimed the Gospel, which by God's mercy was committed to their ministry, it were still hid from any, it was hid from those unbelievers whose understandings had been blinded by the false God of this world to the glorious light of the Gospel truth. For the Apostles devoted for Christ's sake to the service of mankind, preached not themselves, but Jesus Christ. The great Creator, who first brought light out of darkness, gave them their spiritual light, that they might communicate to others the knowledge of the glory of God reflected on them from Christ Jesus. But,

¹ 2 Cor. iv. 1—7. 1 Cor. iv. 9. 1 Cor. iv. 11—13. 2 Cor. iv. 8—12.

that the whole power and glory might be seen more evidently to belong to God, the chosen vessels to whose keeping the treasure was committed, were weak and mortal. The sufferings of the apostles were a spectacle reserved for the gaze of the whole created universe. Hungry and thirsty, naked, and houseless wanderers, working with their own hands for bread, meekly submitting to abuse, and violence, and infamy, as if they had been the very refuse of the earth, they were still borne up and reassured, in their very worst extremity, by the sustaining power of God. They represented, as it were, in their own persons, the sufferings of the Lord Jesus, whom the world also hated ; and at the same time showed that he yet lived, and could support them. But the preaching which brought death to them opened the way of everlasting life to others. Again¹, the testimony which God commissioned them to bear to the Gospel truth was not set off by them with human learning, in the admiration of which the preaching of the cross of Christ might have been overlooked ; but all the knowledge they

¹ 1 Cor. ii. 1—8. 1 Cor. i. 17. 1 Cor. i. 26—29. 2 Cor. x. 17, 18.

exhibited was that of the crucified Redeemer. And the divine truths they taught were recommended by no human eloquence, but by the mighty signs and wonders wrought by them through the power of the Holy Spirit; that our faith, and the extension of God's kingdom, might depend upon a stronger ground than man's wisdom, namely, on the miraculous power of God. It is true, that few whom the world count wise, or powerful, or noble, were called to the ministry of the Gospel; but God chose those who were accounted weak and despicable, without worldly wisdom, and without worldly strength, or worldly estimation, that none might have pretence to glory in the sight of God, excepting so far as their humble ministry in the cause of Christ appeared to have been prospered and approved by Him. And yet this preaching was to those who were initiated in the Gospel mysteries the greatest wisdom—not the poor wisdom of the great of this world, but consisting in the knowledge of divine things pre-ordained by God before the world began—a wisdom which those great ones never had, or they would not have crucified the Lord of glory.

All this account of his own apostleship St. Paul¹ addressed to those who hastily attach themselves to the unauthorized teachers of strange doctrines, not to shame them, but as the warning of a tender father to the children whom he loves; for though we may find ten thousand false instructors, we shall not easily find one like him, through whose inspired words we have been brought into a new light and life. And therefore, in conclusion, he affectionately entreats us to be followers of him, as he followed Christ; not requiring us passively and blindly to submit to him the faith by which we are to stand, but rather to examine all things, and hold fast that which, upon examination, we most surely shall find good; and he then will help us forward, and confirm and comfort us.

² Let all those, therefore, who would be perfect adopt the apostle's rule of faith and practice; and if on any point, from no wilful ignorance or prejudice, they have not yet acquiesced in the true doctrine, God will hereafter bring them to a right conviction. But so far as we have advanced our knowledge of the

¹ Cor. iv. 14--16. 1 Cor. xi. 1. 2 Cor. i. 24. 1 Thess. v. 21.

² Phil. iii. 15, 16. Rom. xv. 5, 6.

Gospel, let us all walk together in Christian unity, that grace which is the gift of God; and with one mind and one mouth glorify the Father, through our Lord Jesus Christ.

XV. But, if the whole scheme of man's salvation be that his justification is through Christ alone, and is attainable simply by faith, and by that purity of heart and life which God's spiritual grace has made inseparable from sincere belief, what (it may be asked) was the real object of the preceding Jewish dispensation? and for what end was the vast apparatus of the Law designed?—questions which St. Paul has answered for us at great length. He passionately professes¹, before Christ and the Holy Spirit, his heavy and continual sorrow for the Israelites, wishing that even he himself might undergo Christ's displeasure in the place of those who were his brethren and kinsmen, once God's adopted sons above all others; to whom God vouchsafed the glory of His presence, entering into covenant with them, and giving them a law and a prescribed form for His own service, and promises of future blessings; who were the descendants of the holy patriarchs, and

¹ Rom. ix. 1—5. Rom. x. 1—3. Gal. vi. 15.

from whom, according to His human nature, Christ descended, who is over all, God blessed for ever. His heart's desire and prayer to God was, that they might be saved; for he knew that they were zealous in God's service, though with a mistaken view, thinking that they might be justified through their own strength and their own formal righteousness, and therefore not submitting to the Gospel rule of faith and practice, the only righteousness which can find acceptance with God. For the distinction of being Jew or Gentile cannot now avail us, but the being born again to a new life of faith and holiness.

¹ If it be asked, then, what advantage had the Jews? it may be briefly answered, much, in all those many ways which have just been enumerated², but chiefly, in that they were the depositories of the written revelation of God's will and of His gracious promises, when the world were ignorant of them. And though the great body of the Jewish nation disbelieved and were rejected, God will be found no less faithful to His covenant with the seed of Abraham. The unbelieving Jew, perhaps,

¹ Rom. iii. 1—8. Rom. ix. 19—24.

² Rom. ix. 4, 5.

may say, is not God, then, unjust to punish us for that which tends to His own glory? for if God's truth has been more magnified by this failure on our part, the evil, which is the cause of such great good, was surely without sin. But we may put to silence the profane disputer, by simply asking, in the words of Abraham¹, "shall not the Judge of all the world do right?" and they who can assert the impious doctrine, that we are permitted to do evil for the glory of God, deserve eternal condemnation. But the same man might go on captiously to say, why is God angry still with those whom he has determined to reject, and who have submitted unresistingly? Yet let not the creature dare thus to dispute with his Creator; for, as the potter moulds the clay at his own pleasure into vessels made for various uses, honourable and dishonourable; the great Creator, exercising the same power over the creation of His own hands, for a time endured the now rejected nation of the Jews, as vessels of wrath fitted by their own wickedness only for destruction; and has now raised up His chosen Church, consisting both of Jews and Gentiles, to the glorious privileges

¹ Gen. xviii. 25.

prepared for them. Therefore, ¹ instead of charging God with unrighteousness, the Jews might have appealed to their own prophet Moses to convince themselves that God always has asserted His divine sovereignty in *preferring* one nation before another in His outward dispensations. He has mercy upon whom He will have mercy ; the blessing not being given according to man's desire, or man's best endeavour, but according to God's greater favour : and He exercises, in like manner, the same sovereign will in the *rejection* of any people ; as He once raised up and maintained Pharaoh and his Egyptians, and for a while forebore to punish them, until He had shown forth His power, and His name had been declared through them, as through the Jews, in all the earth.

Nor was Israel ignorant ² of God's intention to call the Gentiles to the same privileges with His people, for it was a purpose plainly intimated to them by their greatest prophets, Moses and Isaiah ³ ; and while Jesus Christ was a minister of the believing Jews to confirm the promises of God to them, He was a

¹ Rom. ix. 14—18.

² Rom. x. 19—21. Rom. xv. 8—12.

³ Deut. xxxii. 21. Isaiah lxxv. 1, 2.

minister of the Gentiles also, to admit them to the same merciful dispensation proclaimed by the successive prophets of the Jewish Scriptures¹.

But it may be said, how, then, were God's promises made good to Abraham²?—We know that even between man and man, a contract, when once ratified, is not disannulled; and the giving of the Mosaic Law, four hundred and thirty years afterwards, did not make void the promises of God to Abraham and his seed; which seed is Christ, and the whole body of the faithful, whether Jews or Gentiles, joined together in Him. If man's heavenly inheritance were by the law, it would be given to him only for his own legal righteousness; but it is not so; his title to it is still by God's free promise made to Abraham; and all will be partakers of the covenanted blessing (namely, of justification through the imputed righteousness of faith), if their belief in the revealed Word of God concerning Jesus Christ shall be as strong and as undoubting as the faith of Abraham was. For Christ suffered the punishment

¹ Deut. xxxii. 43. Ps. xviii. 49. Ps. cxvii. 1. Isaiah xi. 10. Hosea i. 10. Hosea ii. 23.

² Rom. iv. 1. Gal. iii. 15—18. Gal. iii. 6. 9. Rom. iv. 23, 24. Gal. iii. 13, 14.

of our transgression, and died upon the cross (as if He had been one accursed of God) for man's redemption from a state of condemnation under the law, in order that the blessing promised to Abraham, and the blessing of the promised Spirit, might come upon us all, through Him, by faith.

All, therefore, who are of the faith, are spiritually the children of Abraham¹; and the very Gospel which we now preach, the Gospel of justification through faith, was, in fact, proclaimed to Abraham in the promise² that in him and his seed, Jesus Christ, all nations should be blessed. It was not a blessing given to the circumcised alone, since he had his assurance of it when he was as yet uncircumcised, and received the sign of circumcision afterwards in confirmation of it; that he might be the spiritual father of all (whether of the uncircumcision or the circumcision), who, walking in his steps, should become heirs of the promise made to him, through the righteousness of faith. For if the Jews alone are accounted heirs, the promise is of no effect; but it is the free and gracious gift of God to

¹ Gal. iii. 7, 8. Rom. iv. 9—14. Rom. iv. 16, 17. Rom. ix. 6—9.

² Gen. xii. 3; xxii. 18.

Jew and Gentile, through him who is the common father of us all, in the sight of that God who now has called, and raised, and quickened the Gentile world to a new existence from a life of sin and ignorance; for it is not the want of outward circumcision which can deprive men of their part in the promises, as sons of Abraham, but the absence of the true spiritual circumcision of the heart.—Nor, though some unbelieving Israelites have been rejected, is God's special promise to the seed of Abraham thereby made of no effect; for all who actually are of Israel are not Israel, and all the natural descendants of Abraham never were accounted by the Jews themselves as Abraham's seed, but it was only his posterity by Isaac who were called by God to be His peculiar people. The two sons of Abraham¹, one born according to the course of natural generation of his bondwoman Hagar, and the other by God's promise, supernaturally, of Sarah, a free woman, Ishmael and Isaac, were respectively intended, in their different states and circumstances, to be types, expressing allegorically the Jewish Church continuing still in bondage to the law given from Mount

¹ Gal. iv. 21—31. Rom. ix. 10—13.

Sinai, and the spiritual Jerusalem, the Church of Christ, born to the freedom of the Gospel. And if (as Ishmael persecuted Isaac) the unconverted Jews still scorn and persecute the Israel of God, that natural seed have no inheritance in common with the children of promise. There was the same exclusive limitation also in the instance of the children of the patriarch Isaac by Rebecca; the younger of Abraham's posterity, Jacob, being preferred by Divine favour to the privilege of being the father of the peculiar people of God, to the exclusion of his brother Esau.

But, if God's purpose in committing His revealed word to the Jewish nation would have been answered, although every single Jew were cast off in His displeasure; if it appear that in His sovereign will He raised up that nation only for a season; and if the covenant, expressly made by Him with Abraham and his seed, be so far extended as to embrace the whole believing world, the question then remains—¹ for what purpose was the law of Moses ever given? The law was added to the religion of the patriarchs under the covenant with Abraham, because of transgressions, to

¹ Gal. iii. 19, 20.

convince men that they were transgressors, and to keep them from transgressing; and it was to be in force till Christ should come, and all the spiritual seed of Abraham, to whom the promise was made, should receive the Gospel. It was not given, like the former covenant, by God himself, but given by ministering angels, through the hands of Moses, as a mediator between God and the Jewish people; but, as that mediation was not between the very parties to the Abrahamic covenant (one of them only, namely, God, being present, and not Abraham), the former promises of God to Abraham and his spiritual seed were not affected by it. Now the consequence¹ of the introduction of the law was, that offences against the positive commandments of God were multiplied, and He was thus more provoked to wrath than if there had been no law to transgress. For there are sins which we might never have known as sins, but for the commandment which forbids them; such as the sin of coveting. We neither felt nor knew their great malignity. But the positive commandment gave them new life and strength, and they assailed us with their temptations to

¹ Rom. v. 20. Rom. iv. 15. Rom. vii. 7—11.

our ruin ; and thus a law intended to direct them in the way of life, convinced men that they were guilty unto death.—Yet the law is not sinful¹, nor the cause of sin, if its use be rightly understood. For it was not made in order to restrain the righteous, but to restrain the perpetrators of such lawless wickedness, as profaneness, murder, perjury, impurity, undutifulness to parents, and every other practice which is now contrary to the sound doctrine of the Gospel : and therefore in itself the law is holy ; for the things which it enjoins are holy, just, and good. Nor was that law, thus positively good, the cause of spiritual death to any individual, but only sin, inherent sin, aggravated (as we have just seen) by the good law to still greater and more apparent sinfulness. Yet when sin most abounded, God's pardoning grace did more abound, in order that, after the long tyranny of sin whose end is death, under the reign of grace we might be brought to everlasting life by the righteousness of Faith through Jesus Christ. We died unto the law, and it to us, when Christ was crucified ; and now, not by our own natural

¹ 1 Tim. i. 8—11. Rom. vii. 12, 13. Rom. v. 20, 21.
Gal. ii. 19—21.

strength, but by His Spirit within us, we are living a new life of Faith in the Son of God, our compassionate Redeemer. But if the law can justify us, the sacrifice of Christ has been in vain.

Again, ¹ the law of Moses was not contrary to, but was subservient to, the former covenant of promise. It could not effect man's justification; but, while it lasted, it had another end. The Jews were disciplined by its salutary restraint, and trained by it, and led on progressively, as by a schoolmaster, towards a higher and more perfect knowledge. But now all have been emancipated from this pupillage, and attained to their maturity as the sons of God. The law, which gave us but an imperfect knowledge of the things of God, is abrogated for its weakness and unprofitableness, and by the Gospel which succeeded we are brought more near to Him. If, indeed, it had been faultless, there would have been no occasion for the Gospel. But it was not so, as their own prophet Jeremiah ² testified to the Jews, when he declared that another covenant should be introduced thereafter, far different

¹ Gal. iii. 21. Gal. iii. 23—26. Heb. vii. 18, 19. Heb. viii. 7—13.

² Jeremiah xxxi. 31—34.

from that made with them at Sinai—a covenant which should have respect not merely to God's outward worship, but to the inward service of the heart—a covenant under which they should be indeed God's people, a real knowledge of God should generally prevail, and their sins should be forgiven them. And this prophet, speaking of the dispensation of the Gospel by the name of the "new" covenant, had thereby intimated that the old covenant of the law should pass away.—¹ And the subordinate relation borne to the Gospel by the law is further illustrated by the instance of an heir to any earthly inheritance. As he, although he is to be the lord of all, is in his childhood under guardianship, and is no more master of his own actions than if he were a bond-servant; the Jews were in subjection to the rules of an earlier dispensation until God, at the time which He had appointed for giving them possession of the promises, sent the incarnate Son, himself the seed of Abraham, to release them from the servitude of their spiritual minority, and admit them to their full adoption as the sons and heirs of God through Him. Or the Jewish dispensation

¹ Gal. iv. 1—5. Rom. vii. 1—6.

might, while it lasted, be compared to the bond of marriage, which is not of perpetual obligation. But, as a woman at her husband's death is loosed from the tie which bound her to him, and is no adulteress though she be married to another man, the Jews became, as it were, dead to the law and the law dead to them, when Christ was crucified, and they therefore are at liberty to join themselves to Christ, now raised again from the dead; to change a dispensation under which they were borne down by sin, for one under which they may be enabled to serve God more acceptably; a formal, outward service for a life of inward holiness, and the mere sign for its spiritual intent.

All the distinctions, therefore, of the law respecting meats or drinks, or holy days, are of no further obligation¹, for they were to the Gospel but as the shadow to the substance. The solemn annual sacrifices of atonement², for example, had no power to make men perfect in the sight of God, for then the worshippers, once cleansed from sin, would have ceased to offer them. Nor is it reasonable to

¹ Col. ii. 16, 17. Heb. x. 1—10. Heb. ix. 15—23.

² Leviticus xvi.

think that the blood of bulls and goats could in itself have any efficacy to take sin away. And the Spirit of Christ, speaking prophetically in the 40th Psalm¹ of His coming into the world to do the Father's will, declared that God accepted not, and had no pleasure in those legal offerings on their own account, but had prepared a body for the incarnate Son ; implying that those offerings should be abolished, and the one sacrifice of His own body should supply their place ; the sacrifice by which it was God's gracious will that we should be redeemed and sanctified. By this mysterious offering He became the Mediator of a new covenant between God and man, presented to us also under the figure of a testament or will, which, from the time of His death (through the atonement then made for transgressions which admitted of no justification under the law) secured to all who shall obey the call of God, the inheritance of everlasting life. The Testator has died, and the testament is made sure ; and all the blood-shedding of the Mosaic ritual, the first solemn dedication of the tabernacle, the book, the holy vessels, and the congregation by Moses² at Mount Sinai, by

¹ Psalm xl 6—8.

² Exodus xxiv. 6.

sprinkling them with blood, and the appointment of the law, that the utensils of the tabernacle should be thus continually cleansed from defilement, signified that heaven itself, of which the Jewish sanctuary was a type, could not be opened, nor they who shall inhabit heaven be made clean, except by a more precious blood-shedding. ¹ The blood of bulls and goats could then, by God's appointment, purify the legal uncleanness of the body, and sanctify it for His service; but now the blood of Jesus, quickened by the Spirit, and offering Himself without spot to God, can cleanse the conscience of the spiritual worshipper from the taint of works, the best of which are unable to endure the scrutiny of God, and in themselves are lifeless and unprofitable.

But the light given by the Gospel now enables us to discern still more particularly the meaning of the dark shadows of the Jewish dispensation. ² The outward tabernacle called the Holy place, with the candlestick and table of shewbread; and the Holy of Holies, or tabernacle within the veil, which held the golden censer, and the Ark of the Covenant, wherein was the pot of manna, and Aaron's rod that

¹ Heb. ix. 13, 14.

² Heb. ix. 1—12.

bedded, and the tables of the law, and over it the cherubim overshadowing the mercy-seat, had all their several hidden significations. But St. Paul confines himself to an explanation of the mysterious meaning of the Temple service. Now, according to the ritual of the law, the priests went every day into the first tabernacle, for the performance of their daily ministration. But into the second tabernacle went the high-priest alone, and only once in every year, to present the blood of sacrifice before God, in expiation of those sins which he and the whole people had negligently and ignorantly committed. The spiritual meaning of which was, that a free access to the presence of the Most High was not laid open to men while the service of the law continued; for the outward tabernacle figuratively represented the world as it then was under the Jewish dispensation, with its sacrifices and various formal ordinances, all ineffectual to man's justification, and meant to last only till God's service should be reformed by Christ: while the tabernacle within the veil was a figure of heaven, the invisible habitation of God. And Christ is now the great High Priest, whose holy service is performed for us in that more perfect tabernacle not made with hands; the High Priest

through whose single intercession we expect our future blessedness. By His own precious blood-shedding alone He has now entered once for all into the true Holy of Holies, the immediate presence of God, and obtained our eternal redemption. But, though He was the Son of God, yet had He the proper qualifications for this sacerdotal office. ¹ The Levitical high-priest was taken from amongst men like himself, and fitted to be their intercessor because he, as man, had a due feeling of their human weaknesses; and for that reason he offered sacrifice for himself as well as for the people. And our merciful High Priest was also fitted for His office by being made in all things like unto His brethren, and undergoing all their trials and temptations, with this one distinction, that He never yielded to the sin. We know that He was a man of sorrows, and that in the agonizing fear of death He prayed for God's deliverance, who heard and strengthened Him. The incarnate Son himself then learned how spiritual help alone enables man to persevere in the hard task of his obedience. And being thus duly qualified for His high office, He is become the author of eternal sal-

¹ Heb. v. 1—3. Heb. ii. 17, 18. Heb. iv. 15. Heb. v. 7—11.

vation to all who shall obey Him ; an High Priest, by the designation of God himself, not after the Levitical priesthood, but after the order of Melchisedec ¹, that mysterious person respecting whom St. Paul would have disclosed many things, if they to whom he wrote had been able to apprehend them.

² But he has shortly pointed out to us his eminence in some particulars ; and first, as he was a type of Christ. For he was called “ the king of righteousness” and “ the king of peace.” He is described as without father and without mother, and, like the Son of God, without beginning of life or end of days ; and he was a priest continually like our divine Intercessor. Again, the Apostle shows his eminence in that he had a priesthood superior in dignity to that of Abraham, or of the sons of Levi. Because Abraham, in acknowledgment of his own inferiority, both paid tithes to him and submitted to receive the sacerdotal blessing ³ from him : and the sons of Levi received tithes from their own countrymen though they were Abraham’s descendants, but were authorized to take them from no other people ; whereas Melchisedec took them from a stranger, and the Levites

¹ Psalm cx. 4.² Heb. vii. 1—17.³ Gen. xiv. 18.

(themselves Abraham's descendants) may be said to have actually paid tithes to him in Abraham. The members of the Levitical order were moreover men who died, and were succeeded in their ministry by others ; but it is witnessed of Melchisedec that he was a priest " for ever ;" and his eminence is lastly shown in this, that his priesthood (in the everlasting priesthood of our Lord, of which it was the type) has now superseded and succeeded that of the law, God having taken away the holy office from the tribe of Levi, and called one who is of another tribe, the tribe of Judah, to be our priest for ever ; from whence we likewise must infer that the Mosaic law has ceased.

In proof of the higher dignity of the Melchisedecal Priesthood of our Lord, the apostle adds that it was confirmed to him by the oath of God¹, whereas the institution of the Levitical high priest was not thus ratified. And they (as has been said) were many in number, death causing a continual succession in their office ; but Christ's priesthood, like that of Melchisedec, is without change : He lives for ever, and by His intercession is able to save

¹ Heb. vii. 20—28. Heb. v. 4—6. Heb. x. 11—18.

those who come to God by him. Holy, and blameless, and undefiled by sin, and higher than the heavens, for Himself He needed not like the high priests of the Jewish Law, to offer any sacrifice; and for the world He offered up the one oblation of Himself. Like Aaron and his successors, he too was called of God the Father to His glorious office, and when (in contradiction to the custom of continually repeating the same offering) He had presented before God His single all-sufficient sacrifice, He sat down at His right hand in heaven; where He will reign our King as well as Priest, until His enemies are subdued beneath His feet. The new spiritual covenant, spoken of by Jeremiah¹, has been entered into between God and man for the remission of our sins, and there is no further need of any offering.

² Thus, through the veil sprinkled with the blood of the atoning sacrifice, that is, through the flesh of Christ, we have a new and living way laid open for us into heaven, the true house of God, the Holy of Holies, where Jesus our High Priest always intercedes for us. And we may draw near to God in the

¹ Jer. xxxi. 33.

² Heb. x. 19—23. Heb. vi. 13—20.

full confidence of acceptance, which we have through faith; depending on the promise of Him who cannot lie, a promise which God confirmed by an oath to Abraham¹; who lived to see the earnest of its full accomplishment. For, as in our human intercourse, when the confirmation of an oath by the authority of some one greater than ourselves is offered, it puts an end to gainsaying; so God has also condescended to declare the immutability of His purpose by an oath, swearing by Himself since He could swear by none greater; that through the promise and the oath of God, which are alike immutable, we might have a double ground of confidence in the hope set before us, that hope which is the anchor of our soul, and tells us we shall ourselves hereafter enter into the most holy place, where Jesus our High Priest is gone before.

St. Paul shortly recapitulates² what has been said by him concerning the High Priesthood of our Lord, the ministry of Him who was no earthly priest in the true tabernacle; and the ministry of the Jewish priesthood in that ritual service, which was only a figurative representation of the heavenly things revealed

¹ Gen. xxii. 16, 17.

² Heb. viii. 1—6. Heb. iii. 1—6.

to Moses in the mount ; adding, that Christ was the Almighty Architect and designer of the whole fabric of the Law, while Moses was no more than the faithful servant, the ministerial executor of His plan in laying out and rearing up the building, and was himself a part of it ; as we are now a part of Christ's own house, the edifice which He has built and governs, not as a servant, but with the authority of a Son, the Son of God,—namely the Christian Church.

¹ And let us hold fast our good profession that we do belong to Him ; for they who are contented still to serve the worldly tabernacle, they who continue still in Judaism, have no right to partake with us of our living sacrifice. But, when the flesh of the sin offering, whose blood was offered in the Levitical atonement, was burnt without the camp, it typically pointed to Christ's suffering without the gate. And His suffering in that place was intended to remind us of our duty to take up the cross and follow Him ; that they who would partake of Christ must go forth from Judaism, and renouncing as it were this earthly home must seek another country. For our abiding city is not here.

¹ Heb. iv. 14. Heb. xiii. 10—14.

The progress of the faithful through this world towards their everlasting rest, was aptly represented ¹ under the Jewish economy by the passage of the Israelites through the wilderness; and we may apply to ourselves the warning words of David in the ninety-fifth Psalm ², wherein he bids the people not to harden their hearts against God, and grieve Him as their fathers had done in the wilderness for forty years. For the greater part of those who came out from Egypt, and had heard the promises of God, provoked Him to displeasure by their distrust and disobedience, and were destroyed by Him. They disbelieved the word of God and sinned against Him; and their punishment was, that they were excluded by Him from the promised land of Canaan. He swore in His wrath, that they should not enter into *His rest*.

And these things are intended for our instruction ³, in order that we, who live under the latter dispensation of the Gospel, may beware of a perverse spirit of disbelief and disobedience, and of those deadly sins especially, which brought down God's judgments on the Israelites in the wilderness,—idolatry,

¹ Heb. iii. 7—11. Heb. iii. 16—19. ² Psalm xcv. 7—11.

³ 1 Cor. x. 6—11. Heb. iv. 1—11.

or forgetfulness of the worship of the one true God ; sensual lusts ; the tempting of our God and Saviour by distrust ; and murmuring against the evils with which it is God's will to try us, in our pilgrimage through this world towards heaven. The same Gospel, or glad promise of a future rest, which from their want of faith was of so little profit to the Israelites, is now given to all believers. And the inspired words used by David with reference to it in the ninety-fifth Psalm, are *my* rest, that is, the rest of God ; which cannot mean the Sabbath rest of which we read in Genesis¹, instituted in remembrance of God's resting from the work of his creation ; for of that His people had partaken from the beginning of the world. Nor can it mean the promised rest of the earthly Canaan, because the words with which the Psalmist warned both them and us, against provoking God, "*to day*, harden not your hearts," could not have been spoken with reference to a rest obtained so long ago by Joshua. There therefore is another rest remaining for those who are still God's people, different from both of these ; and it is called the rest *of God*,

¹ Gen. ii. 3.

because he that is entered into it has ceased from earthly toil, as God rested from His work. And St. Paul solemnly beseeches us to labour diligently, lest, as the faithless Israelites lost the rest which was its type, we in like manner lose this better rest prepared for us by God. ¹ The country towards which we are now journeying is heaven, the spiritual mount Zion ; the Jerusalem above, (of which mount Zion where the temple stood, and the earthly Jerusalem were figures,) the city of the living God ; that is, the place where the Divine Presence is for ever manifested, but in a far different manner from that in which God showed the terrors of His presence to the Israelites at Sinai, the tangible, material Mount, which they visited on their way to Canaan ; for then the fearful circumstances attending the proclamation of the law, the Mount that burned with fire, the thick, black darkness, and the tempest, and the sounding trumpet, and the voice of God, were, like the ordinances of the law which they proclaimed, intolerable. But here, associated with ten thousand angels, with the assembled Church triumphant, and the glorious company of those

¹ Heb. xii. 18—27. Heb. xii. 1, 2.

who were the first-born of the Gospel, and (like the twelve disciples¹) had their names written in heaven, with God himself, and the spirits of just men made perfect, and with Jesus, the Divine Mediator of the covenant of grace, we shall enjoy the consummation of all blessings purchased by that precious blood-shedding, of which Abel's offering², the earliest sacrifice of blood to which God had respect, was the first obscure prefiguration. And therefore, animated by the example of those holy men whose earthly race is run, and who are now, perhaps, the witnesses of our course, we ought to throw aside whatever may impede us in the way towards our heavenly rest. As such impediments we should cast off especially our own peculiar, long-besetting, cherished sins; while, for an encouragement to perseverance, we should look to Christ, who endured the cross, and went on cheerfully and patiently through suffering to a throne of glory. They who in the wilderness refused to listen to the voice which bade them enter into the earthly Canaan, did not escape unpunished; and much more sure will be our punishment, if we now disobey the voice which calls to us from hea-

¹ St. Luke x. 20.

² Gen. iv. 4.

ven. That voice, in which God spoke by Moses, shook the very earth ; it was the token of a mighty change. But Haggai¹ foretold; that when God spoke once more to man, He would shake heaven also ; a greater and a more momentous change would follow ; and that “ once more,” that future revolution, signified the time when the temporary edifice of Judaism should be removed, and the unchangeable and everlasting fabric of the Gospel should succeed to it.

Therefore,² being thus emancipated from the former bondage of the law, it is our duty to maintain our freedom. And if any are still contented to depend on circumcision for their justification, Christ is as nothing to them : they have forfeited their part in the covenant of grace, and, as if they were still under the covenant of works, are bound to render an unerring and exact obedience to the law in every point, or else it cannot save them ; for, as has been said before, neither circumcision nor uncircumcision is of any advantage to us under the Gospel, but only faith—a lively faith, which shows itself in love to God and

¹ Haggai ii. 6.

² Gal. v. 1—4. Gal. v. 6. Col. iii. 11. Gal. iii. 28, 29. Phil. iii. 3—7. Eph. ii. 4—7. Rom. iii. 31. Rom. x. 4.

man. There is no distinction now of nation, none of civil order or condition, nor of sex, but faith in Christ is all that is required in any state of life ; for we are all now become one spiritual body, of which Christ Jesus is the Head. And all who now belong to Him are Abraham's seed, and heirs of Abraham's promise ; for they only are the true circumcision who (being circumcised in heart) serve God with a pure and spiritual worship, and trust in Christ alone, and have even renounced all confidence in fleshly circumcision. If there were, indeed, any ground for confidence in the so-called privileges of Judaism, St. Paul declares that he individually, above other men, had reason to boast, born as he was of Hebrew parents, of the favoured tribe of Benjamin ; canonically circumcised on the eighth day ; educated in their strictest sect, a Pharisee ; so forward in his zeal as to have become an active persecutor of the early Christian Church ; and remarkable for a blameless and exact observance of the Mosaic ritual. But all these great advantages, so highly valued by the Jews, he accounted worthless, and repudiated for the sake of Christ. For a merciful God, from the great love He bore to Jews and Gentiles as the creatures of His hand, of His

own mere grace raised them both up to a new life from the death of ignorance and sin, when He raised up Jesus, and He 'has prepared a place for both in heaven, through Jesus Christ. ¹ Wherefore (the end of the Mosaic Law being thus accomplished in the Gospel) St. Paul declares, that he will no longer recognize any distinction between Jew and Gentile, and that even Christ is no more to be accounted a Jew after the flesh; for that a new era is begun, and he himself is a divinely-commissioned teacher of that new covenant by which every spiritual grace is derived from God to man, and man is reconciled to God, through Jesus Christ. He felt, that of himself he had, indeed, no ability for the right performance of his holy office but that which he derived from God; yet he exalts the excellency of the Gospel ministry above that of the law, the latter being occupied with the mere letter of outward ordinances, which tended only to the condemnation of mankind who had not strength to keep them, while the ministration of the Gospel pointed out the spiritual meaning of the law, and led directly to eternal life. But even the ministration of the law was so

¹ 2 Cor. v. 16—18. 2 Cor. iii. 4—13. 2 Cor. iii. 18.

glorious, that Moses veiled the dazzling brightness of his face when he brought it to the people from God's presence; which also intimated that their eyes then were blinded, and might not look into its hidden mysteries. Yet that temporary glory was as nothing in comparison with the more excellent and abiding glory of the present spiritual ministration; and the apostolic ministry now clearly set forth to us the plain truths of the Gospel, not with a veil upon their face like Moses, but so that every common Christian is permitted to behold the glory of his Lord, and receiving some reflection of it on himself, may, by the assistance of the Spirit of Christ, be brought to imitate and gradually present a faint resemblance of His adorable perfections.

The sum of all is this: ¹ that the Gentiles, who looked not for justification, have now embraced the promises, and attained to it through the righteousness of faith; but the Jews, who always kept in view the end of their own justification through the law, have never reached that end, because they sought it not by faith, but as a thing to be obtained by their own legal righteousness. According

¹ Rom. ix. 30—33.

to Isaiah's¹ prophecy, the stone of offence was placed in Sion, and they stumbled, and have lost the prize they were contending for. The doctrine in which the true believer triumphs, that Christ crucified was the promised seed of Abraham, and the Saviour of the world, was the occasion of their falling.

Has² God then wholly cast away His people? No; many a true son of Abraham after the flesh may cry out with the apostle, God forbid. He has not totally rejected those, whom He once chose to be His own. But in the great national apostacy some still continue uncorrupted; as when Elijah³ thought that he was left to serve God alone in Israel, more remained faithful to him than the prophet knew of,—there were still seven thousand men who had not bowed the knee to Baal. Isaiah⁴ also has foretold that in the taking of the last account, a remnant of the children of Israel shall be saved; some righteous will be still found amongst them, in order that they may not be utterly destroyed, as Sodom and Gomorrah⁵ were.

¹ Isaiah viii. 14; xxviii. 16.

² Rom. xi. 1—10. Rom. ix. 27—29. 2 Cor. iii. 14—16.

³ 1 Kings xix. 14, &c.

⁴ Isa. x. 22, 23. Isa. i. 9.

⁵ Gen. xviii. 23, &c.

And there is a remnant of them even now amongst the elect of God, not chosen for their works' sake, but of God's mere favour: for, although Israel collectively have not obtained the justification which they sought, this chosen remnant has obtained it; while God has sent upon the rest that spirit of slumber and judicial blindness spoken of by their prophet¹, and permitted the very ordinances of their cherished law to be a snare to them². A darkness has been always and is still upon their minds; and even to this day when their law is read, they cannot penetrate the veil which hinders them from seeing that the rites and ceremonies, the types and figures, and the prophecies of the Old Testament, had their spiritual meaning, and their end in Christ. But when their heart shall turn unto the Lord, the veil will be removed from it.

For³ although they have stumbled, they have not fallen irrecoverably. When they fell, the offer of salvation was communicated to the Gentiles, that they might feel a salutary jealousy to see that other nations also were adopted by the God of Israel. But if their fall and the deduction from their privileges as God's people,

¹ Isaiah xxix. 10.

² Psalm lxix. 22, 23.

³ Rom. xi. 11—12. Rom. xi. 15—32.

did thus enrich the Gentile world by giving them the gospel of reconciliation, when they are received back to the favour of their God; the consummation will be more glorious; it will be the resurrection of the whole converted world, both Jews and Gentiles to a new spiritual life. As those few believing Israelites, who were the first fruits of the gospel, were accepted, the whole mass when they come in to God will be so. As their father Abraham, the root from which they sprang, was holy; so are they also who are the branches holy. And, though some of the natural branches have been broken off from the good olive tree, and some wild branches grafted in amongst those that remain, still let it be remembered, that the branches do not support the root but the root the branches; that all who are partakers of the promised blessings, have received them from the common father of believers Abraham, but he and his posterity derived no blessing from the Gentile world. Some have indeed been broken off for unbelief, and made way for others who have been adopted for their faith; yet let these not be high minded, but rejoice with fear. For, if God in His just severity spared not the Jews who were the natural branches, much

less will He spare them if they shall be guilty of the same unbelief. Here then we have examples of God's goodness and of God's severity; His severity in rejecting His own favoured people, His goodness in receiving other nations, who will be His so long as they continue fit recipients of His blessings; while, if the Jews themselves abide not in unbelief, He can and He will re-engraft them into the Church of Christ. He has admitted those who had no part or lot in Israel, and much more will He re-admit the fallen sons of Abraham. It is a mysterious truth which should be humbly borne in mind by us, that spiritual blindness has happened but in part to Israel, and only for a time, until the body of the Gentiles shall have been brought into the gospel covenant: when according to Isaiah's prophecy¹, ungodliness shall at last be turned away from Jacob and their sins be pardoned; and thus all Israel shall be saved. Though they are now alienated from God, and others blessed by being brought into their place, still, as His chosen people, they are dear to Him for their father's sake; for God repents not of His promises. And, as the

¹ Isaiah lix. 20, 21.

Gentiles who did not believe, have obtained mercy through the disobedience of the Jews; so, through the same mercy by which the Gentiles were then brought to God, the Jews will be eventually restored to Him. For He who has included all in the bondage of sin, will in His good time have mercy upon all.

Therefore St. Paul ¹ (still anxious to be instrumental to the salvation of his Jewish brethren by provoking them to a godly emulation of the Gentiles; but, as the Apostle of the Gentiles, addressing those who were the peculiar objects of his ministry) bids them and us remember, that there was a time when those Jews whom we now despise, reproached us for not having received the badge of circumcision, which then marked them for the people of God; when we were without Christ, excluded from the privileges of Israel, strangers to the covenant of promise, and consequently to the blessed hope of its fulfilment, and living without the knowledge of the one true God. But now we, who were once so far from God, have been brought near to Him by the blood of Christ. For He is the blessed peacemaker

¹ Rom. xi. 13, 14. Eph. ii. 11—18. Rom. iii. 29, 30. Eph. ii. 19—22.

between God and us, who has made both Jew and Gentile one, having broken down the partition which separated them, and in His death abolished all those legal ordinances which were the cause of enmity between them. Thus He has united both together in one common body, of which He is Himself the head; and having expiated sin, the cause of the divine displeasure, by the atonement of His cross, has reconciled them both to God. He brought the Gospel of peace alike to those who were far off from God, and to those who had been more near to Him. And now through Him both Jews and Gentiles have free access, by the assistance of one Holy Spirit, to the Father who has adopted them. For He is equally the God of Jews and Gentiles; the one God who will justify them both by the same law of faith. Therefore we Gentiles are now no longer strangers and foreigners, but fellow-citizens in the community of the saints of God, and members of that visible Church which is God's household. We are both constituent parts of the great living Temple, the holy edifice which is raised on the foundation of apostles and prophets, and of which Jesus Christ himself is the chief uniting corner-stone,

in whom the whole fabric firmly joined together and consolidated has risen into a glorious temple, the residence of God himself, who by the invisible presence, and communion, and assistance of the Holy Spirit, is in every part of it; the Universal Church of Christ.

XVI. Such is the comprehensive scheme of Christian Faith and Practice, which St. Paul exhibits to us, and to which if we continually adhere in Christian unity and peace¹, the blessing of the God of love and peace will rest upon us. ² This is the surpassing love of God to us in Jesus Christ, which St. Paul prayed that the Ephesians might be strengthened inwardly by the Holy Spirit to understand in its full dimensions and extent; its breadth, and length, and depth, and height. And we may believe, that he did not offer up the prayer for them alone, but for all who should through him thereafter be instructed in the knowledge of Jesus. For the comprehension of these things far exceeds our own unaided faculties. It is the Divine Spirit of wisdom only which can enlighten us to understand the blessed hope to which God has called us, the inesti-

¹ 2 Cor. xiii. 11.

² Eph. iii. 14—19. Eph. i. 17—19. Phil. i. 8—11. Col. i. 10, 11.

mable glory of our heavenly inheritance, and the great power of God over the heart and life of those who have believed in Him. But in the strength of the same Holy Spirit we shall be enabled (as St. Paul further prayed for those whom he had converted to the Gospel) to abound more and more in all sound Christian knowledge, and in the good fruits of righteousness which accompany it, and patiently to persevere in holiness.

To this end we must ourselves endeavour to go on in the course which St. Paul has hereinbefore prescribed to us¹. We must first try ourselves, by self-examination, whether we be in the true faith of Christ or no; and, if we bear the proof, we shall be well assured that the spirit of Christ is in us. And we must then be upon our guard that we stand fast and stedfast in that faith; that we be not drawn by our own evil passions, or the seductive influence of wicked men, to fall off from the grace given to us; that we be not tempted, for example, to renounce our heavenly inheritance for the sake of any present sensual enjoyment, as Esau² bartered away

¹ 1 Thess. iv. 1, 2. 2 Cor. xiii. 5. 1 Cor. xvi. 13. Heb. xii. 15—17.
Heb. vi. 4—8.

² Gen. xxv. 29, &c.

his birth-right for a meal, and found too late that the blessing of the first-born had passed away from him, and the act was not to be reversed. For perilous indeed is the state of such deliberate and wilful apostacy, since it is all but hopeless that they who, like the Jews of old, have obstinately rejected, and despised, and thus, as it were, once more crucified their Redeemer, should ever be brought back to repentance. But, like a barren soil, which the rain of heaven never fertilizes, God may finally abandon them, and they may be left beneath His curse.

The apostle also solemnly forewarns us¹, that during the last dispensation of the Gospel, one great danger will arise from the false professors who, with the outward form of sanctity, will not hesitate to transgress every rule of Christian holiness, and will ensnare the weak and ignorant, and set themselves up against the commissioned ministers of the Gospel, as the magicians of Egypt withstood Moses²; until it shall please God to make their vain pretensions manifest. But, by separating ourselves from their communion, we must do our

¹ 2 Tim. iii. 1—9. 2 Tim. iii. 13. 1 Cor. v. 6, 7. 2 Cor. vi. 14—18.

² Exod. vii. 11.

part to prevent this leaven from pervading the whole Church of Christ; for their principles and practices have no more agreement with those of Christ's disciples than light with darkness, or Christ himself with Belial, or the worship of God's temple with idolatry: and the whole body of believers are now God's spiritual temple, and may not be polluted by such unholy intercourse; they are the peculiar family of God, the adopted sons and daughters of the Lord Almighty.

And there is this further reason¹ for our more earnestly adhering to the blessed rule of faith and practice which we have received—namely, that if every presumptuous transgression of the law of Moses, which was delivered by the hands of ministering angels only, was surely and severely punished, much less shall we escape, if we deliberately reject the Gospel of salvation, given to us by Christ himself, confirmed to us by those who heard Him, and borne witness to by God in mighty signs and wonders, and in the sensible effusion of His Holy Spirit. But if, with a full knowledge of the means of our salvation through Christ Jesus, we have wilfully renounced the

¹ Heb. ii. 1—4. Heb. x. 26—31.

offered benefit, and rejected the atonement of the Son of God, and despised the Spirit of grace, we may look forward to no further sacrifice for sin, but only to the expectation of the judgment of Him, who has said¹, "Vengeance belongeth unto me." And it is, indeed, a fearful thing to fall into the hands of the living God.

² Being admitted, then, to our part in that last dispensation which is to be never changed, and thus made partakers of God's kingdom, let us endeavour to serve God acceptably with reverence and godly fear; let us use all the powerful means of grace vouchsafed to us, and assume the heavenly panoply provided to enable us to withstand our spiritual enemies. Taking our strong conviction of the Gospel truth for the girdle of our loins, and faith and Christian love, which are together the whole sum of Gospel righteousness, for our breast-plate; shod with a Christian readiness to bear abroad the glad tidings of peace; with the same faith also for our shield; the good hope of salvation for our helmet; and, to complete our full equipment, holding

¹ Deut. xxxii. 35.

² Heb. xii. 28, 29. Eph. vi. 10—17. 1 Thess. v. 5—8. Rom. xiii. 11—14.

fast the spiritual sword, which is the Scripture given by the inspiration of the Holy Ghost, the Word of God; let us go forth in the strength of Christ, and in the power of His might. We are not enveloped now, as others are, in darkness, and let us therefore not be satisfied to live on in their insensible and unawakened state, or to do their deeds. We know that the term of our probation here is perpetually drawing nearer to its close; therefore, awakened from the night of ignorance and sin to the full daylight of the Gospel, and with a clear understanding of the lateness of the hour, let us effectually rouse ourselves, and put on our armour; and henceforth walking orderly, as becomes those who love the light, let us not pass our time in sluggishness or sensual indulgences, but in those better acts of soberness, and temperance, and Christian holiness, which our own clearer revelation and our Lord's example has made known to us.

It was the earnest and repeated prayer of St. Paul, that they to whom he wrote might, through the grace of God, be wholly sanctified¹; that, having their hearts directed into

¹ 2 Thess. ii. 16, 17. 1 Thess. v. 23. 2 Thess. iii. 5. Phil. iv. 4, 5.

the love of God, and being confirmed by Him in all good works, they might wait patiently for Christ's second coming, and live in the joyful expectation of it. If we ask these things in prayer of God, we shall not "ask amiss¹;" And, as we began this summary of the apostle's teaching with his thanksgiving for God's inestimable gift to man by Jesus Christ, so we may well conclude the whole with ascribing glory unto Him² who has called all nations to that saving knowledge which was before a mystery—the knowledge of the obedience of faith; and who, by His Holy Spirit which worketh in us, can do more than we either ask or think, and therefore is alone of power to confirm us to the end, and keep us blameless to the day of our Lord Jesus Christ. Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. AMEN.

This is the spiritual provision, which, when mankind were perishing for want of it, the

¹ James iv. 3.

² Rom. xvi. 25—27. Eph. iii. 20. 1 Cor. i. 8. Eph. iii. 21.

apostle St. Paul received from Christ, and was commissioned to distribute to them for the strengthening and refreshing of their souls. All that remains of the several Epistles is peculiar to the Church or individual to whom it is addressed. And yet even these fragments should not be lost, for there is many a beautiful illustration of true Christian faith and practice to be gleaned from them; and in particular, St. Paul's own life and conduct, to which we have already¹ been so constantly referred, in order to exemplify the system which he taught, is still brought prominently before us. We see the same firm faith, and unpresuming hope, and comprehensive self-denying charity, again variously exhibited in application to peculiar circumstances. Witness the joy with which he viewed the providential advancement of the Gospel through his own imprisonment², and the strong expression to the Philippians of his readiness to depart and be with Christ, if his continuance in life were not required for the furtherance of his Master's glory. Witness the various practical illustrations of true Christian charity in his intercourse with all his converts; his

¹ See p. 11. 45. 62. &c.

² Phil. i. 12. 21.

anxious interest in their spiritual advancement; his constant, fervent prayers to God for them, through Jesus Christ; his tenderness in reproof; his practice, in the instance of the factious and disorderly Corinthians, of the long endurance and forbearance which he has inculcated; ¹ his minute directions respecting the collections for the maintenance for the poor believers at Jerusalem; and his own disinterested ² refusal to receive the maintenance which was due to him for his spiritual labours, in order that his ministry might be made more acceptable.

It may, by God's blessing, have been some benefit, at least to the uninstructed student of the Scripture, to have had thus brought before him all the unconnected passages which treat of the same points; exhibiting, at one view, what St. Paul taught on the great articles of Christian faith and practice, and in the very words which (if it had ever been his purpose to set forth in a systematic form to those committed to his ministry the whole counsel of God in Jesus Christ) we may, without presumption, imagine St. Paul might have used. Some few, perhaps, may have been

¹ Rom. xv. 25. 1 Cor. xvi. 1.

² 1 Cor. ix. 12. 15. 18.

enabled better to understand a part of Scripture, which is our chief source of instruction in heavenly things, and wherein the saving truths of our faith are more fully developed than they are elsewhere; for not only is¹ every essential doctrine, and every duty of the Gospel, to be found set down in these writings of St. Paul, but the same divine truths being dispersed through different Epistles, written under various circumstances, to remind those to whom they are addressed of the fundamental articles of their Christian faith and practice, they are expressed in every variety of phrase, one place confirming and sometimes explaining another: yet, when seen only by itself, each precept is but a single ray of that light which is more powerful when concentrated in the same point, and may be more effectual to direct the anxious Christian on his way to heaven.

¹ Some few doctrines are not stated prominently, but may, nevertheless, be abundantly inferred; such as the fall of man, and the existence and great power of the evil spirit. It may seem remarkable that St. Paul has said so very little of the doctrine of repentance (2 Cor. vii. 10; Heb. vi. 6), the necessity of which is expressly inculcated throughout the Gospels and the Acts; but, addressing men who are supposed to be already Christians, and not, like Christ and the apostles, instructing them in the first elements of Christian knowledge, he might assume that the work of repentance had been effectually done, or might consider it included under faith, as a pre-requisite.

It was St. Paul's charge to Timothy¹, that it should be his study to approve himself a good workman, competent to the right dissection of the word of truth. Nor does the allusion which appears to be intended by the words inaptly illustrate the great duty of those who are instructed unto the kingdom of heaven, to search the Scriptures, and carefully compare spiritual things with spiritual, in order to know the certainty of the things in which they have been instructed. But it may be added, that it is not a duty only of the ordained minister of the Gospel, because he is commissioned to dispense the word of truth, but of every one who is a churchman, in the best meaning of the phrase (that is, of every lay Christian also, who feels himself in heart and hope a living member of the Church of Christ, and not merely called a Christian by the courtesy of those around him), to read and understand the charter of his future hopes. And, as he who is led to a more laborious and minute examination of the human frame sees much that is removed from common observation, it is thus with him who more intimately peruses the embodied Truth

¹ 2 Tim. ii. 15.

and Wisdom of the Most High. The one perceives with admiration how, in the intricacies of structure, the minutest parts correspond, and are connected with one grand design, and is convinced that it is the work of God. The other can elucidate each doctrine by tracing its ramification through the entire scheme of grace, and in the universal distribution, and the perpetual interweaving of these vital principles with each other, sees all the fulness of the Gospel revelation, and acknowledges the Almighty Author of it. Thus, with God's blessing on his holy labours, he acquires a more distinct knowledge of that whole mysterious system; he is permitted to see more deeply into the heavenly wisdom which is there revealed, and his own faith derives more strength and more solidity from the research.

CONTENTS.

CHAPTER

- I. OF OUR CHRISTIAN CALLING.
- II. OF FAITH.
- III. FAITH IN GOD THE FATHER.
- IV. FAITH IN GOD THE SON; THE ATONEMENT OF HIS DEATH,
AND OUR JUSTIFICATION THROUGH HIS MERITS ONLY.
- V. HIS RESURRECTION.
- VI. HIS ASCENSION, AND RETURN TO JUDGMENT.
- VII. FAITH IN GOD THE HOLY GHOST, AND OUR SANCTIFICATION
BY HIM ALONE.
- VIII. OF OUR DUTY TO GOD.
- IX. THE SOCIAL DUTIES.
- X. THE PERSONAL DUTIES OF THE BELIEVER.
- XI. CHRISTIAN LOVE, OR CHARITY.
- XII. CHRISTIAN HOPE.
- XIII. THE CHURCH OF CHRIST, AND ITS TWO SACRAMENTS.
- XIV. THE CORRUPTION OF ITS DOCTRINES AND DISCIPLINE.
- XV. OF THE INTENTION OF THE JEWISH DISPENSATION.
- XVI. CONCLUSION.

CHAPTER I.

OF OUR CHRISTIAN CALLING.

We have been called by God to the privilege of having all the blessings of that Gospel offered to us which St. Paul preached. It was the merciful purpose of God, ordained before the world began, to call all mankind to salvation through Jesus Christ, and to gather Jews and Gentiles together in one Church: and St. Paul declares, that this mystery was taught him by immediate revelation, and the publication of it committed to him by God.

St. Paul blesses God for having made known by the Gospel His eternal purpose of adopting the whole world to be His children, and His chosen people in Jesus Christ.

* BLESSED be the God and ^{* Eph. i. 3}
—6.

Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love: having predestinated us

unto the adoption of children by Jesus Christ to Himself, according to the pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the
^b Eph. i. 8, 9. beloved; ^b wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath
^c 2 Cor. ix. 15. purposed in Himself. ^c Thanks be unto God for His unspeakable gift.

^d Eph. iii. 8 —10. ^d Unto me, who am less

than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of

That the publication of the divine plan of man's salvation, ordained by God before the world began, had been especially committed to his ministry.

Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent, that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom

^e 2 Tim. i. 9. of God; ^e who hath saved us and called us with an holy calling, not according to our own

^f Eph. iii. 11. works, but ^f according to the eternal purpose which He purposed in Christ Jesus our Lord,

^g 2 Tim. i. 9, 10. ^g according to His own purpose and grace, which was given us in Jesus Christ before the

world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel: ^h which he had promised afore by his prophets ^h Rom. i. 2. in the holy Scriptures; ⁱ whereof I Paul am ⁱ Col. i. 23. made a minister, ^k whereunto I am appointed a ^k 2 Tim. i. 11. preacher, and an apostle, and a teacher of the Gentiles.

He solemnly asserts, that he received his knowledge of this mystery from no man, but immediately from Jesus Christ by revelation.

^l Now the things, which I ^l Gal. i. 20. write unto you, behold, before God I lie not: ^m but I certify ^m Gal. i. 11. you, brethren, that the Gospel, which was preached of me, ⁿ whereof I was made a minister, accord- ⁿ Eph. iii. 7. ing to the gift of the grace of God given unto me by the effectual working of his power, ^o is ^o Gal. i. 11, 12. not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ: ^p if ye have heard of ^p Eph. iii. 2. the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery, ^q which ^q Eph. iii. 5. in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles, and prophets by the Spirit; ^r even the mystery, which hath been hid from ^r Col. i. 26, 27. ages, and from generations, but now is made

manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is

• Eph. iii. 6. Christ in you, the hope of glory: ' that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in

' Eph. i. 10. Christ by the gospel: ' that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth; even in

" Col. i. 28, Him—" whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to His working, which worketh in me mightily.

CHAPTER II.

OF FAITH.

The first condition of man's acceptance with God is Faith, which is a persuasion of the truth of unseen things, proposed to our belief, as strong as if they were now actually present. Examples of this undoubting trust in God are exhibited in the Scriptures of the Old Testament; and the faith of these patriarchs and holy men was the same in kind with that which the Gospel now requires from us, but less extended in its object.

The Gospel is the effectual means which God has provided for the salvation of all believers; and the way therein revealed, whereby man may be accounted righteous in God's sight, and attain life eternal, is by the instrumentality of a daily increasing Faith.

^a MOREOVER, brethren, I declare unto you the gospel, which I have preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. ^b For it is the power ¹ ² ¹ Cor. xv. 1, 2. ^b Rom. i. 16, 17.

of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written¹, "The just shall live by faith."

^c Heb. xi. 1,
2.

^c Now Faith is the substance

of things hoped for, the evidence of things not seen: for by it the elders obtained a

^d Heb. xi. 4,
5.

good report. ^d By faith Abel

offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.

By faith Enoch was translated

that he should not see death, and was not found because God had translated him: for before his translation he had this

^e Heb. xi. 7,
8.

testimony, that he pleased God. ^e By faith, Noah being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith

Faith is an unhesitating confidence in the reality and truth of every thing which the word of God declares to us, and St. Paul shows, by many instances taken from the Old Testament, that in the early ages of the world, before the promulgation of the Gospel, men always became acceptable to God by Faith. But we have a more perfect revelation of the things which were but indistinctly shadowed forth to them.

¹ Habakkuk ii. 4.

Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. [†]For what saith ^{† Rom. iv. 3.} the Scripture ¹? “Abraham believed God, and it was counted unto him for righteousness.”

[‡]For if Abraham were justified by works, he ^{‡ Rom. iv. 2.} hath whereof to glory, but not before God.

[‡]By faith he sojourned in the land of promise ^{‡ Heb. xi. 9, 10.} as in a strange country, dwelling in tabernacles

with Isaac, and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. [†]Who against hope believed ^{† Rom. iv. 18, 19.}

in hope, that he might become the father of many nations, according to that which was ²spoken, “so shall thy seed be.” And being not weak in faith, he considered not his own body now dead when he was about an hundred years old, neither yet the deadness of Sara’s womb. [‡]Through faith also Sara ^{‡ Heb. xi. 11, 12.}

herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the

¹ Gen. xv. 6.

² Gen. xv. 5.

stars of the sky in multitude, and as the sand
¹ Heb. xi. 17 which is by the sea shore innumerable. ¹ By
 —19. faith Abraham when he was tried, offered up
 Isaac; and he that had received the promises
 offered up his only begotten son, of whom it
 was ¹ said, That “in Isaac shall thy seed be
 called;” accounting that God was able to raise
 him up even from the dead, from whence
^m Rom. iv. 20 also He received him in a figure. ^m He stag-
 —22. gered not at the promise of God through
 unbelief, but was strong in faith, giving glory
 to God; and being fully persuaded that what
 He had promised, He was able also to perform :
 and therefore it was imputed to him for
ⁿ Heb. xi. 20 righteousness.—ⁿ By faith Isaac blessed Jacob
 —22. and Esau concerning things to come. By
 faith Jacob when he was a dying, blessed both
 the sons of Joseph, and worshipped, leaning
 upon the top of his staff. By faith Joseph
 when he died, made mention of the departing
 of the children of Israel, and gave command-
^o Heb. xi. 13 ment concerning his bones. ^o These all died
 —16. in faith, not having received the promises, but
 having seen them afar off, and were persuaded
 of them, and embraced them; and confessed
 that they were strangers and pilgrims on the

¹ Gen. xxi. 12.

earth. For they that say such things, declare plainly that they seek a country ; and truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly ; wherefore God is not ashamed to be called their God : for He hath prepared for them a city. ^{p Heb. xi. 23} By faith Moses when he was born, was _{—40.} hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment. By faith Moses when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches' than the treasures in Egypt ; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king ; for he endured as seeing Him who is invisible. Through faith he kept the passover and the sprinkling of blood, lest He that destroyed the first-born should touch them. By faith they passed through the Red sea as by dry land ; which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell

down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, of Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again, and others were tortured, not accepting deliverance that they might obtain a better resurrection; and others had trial of cruel mockings, and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise; God

having provided some better thing for us, that they without us should not be made perfect.

The same kind of Faith is still required from us. And now that the Gospel has been preached throughout the world, few can be excused upon the plea of ignorance of what it is.

¹ Now “¹ the just shall live ² Heb. x. 38. by faith; but if any man draw back, my soul shall have no pleasure in Him.” ³ How then ⁴ Rom. x. 14 —18. shall they call on Him, in whom they have not believed? and how shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, “⁵ How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.” But they have not all obeyed the gospel; for ⁶ Esaias saith, “Lord who hath believed our report.” So then faith cometh by hearing, and hearing by the word of God.—But I say, have they not heard? yes verily, “⁷ their sound went into all the earth, and their words unto the ends of the world.” ⁸ But we are not of them who draw ⁹ Heb. x. 39. back unto perdition, but of them that believe to the saving of the soul.

¹ Habakkuk ii. 4. Septuagint translation.

² Isa. lii. 7. Nahum i. 15.

³ Isa. liii. 1.

⁴ Ps. xix. 4.

CHAPTER III.

FAITH IN GOD THE FATHER.

By Faith, we acknowledge the existence of one God, who made the worlds, immortal, invisible, and unapproachable, who knows the very heart, who has rescued us from the dominion of sin and ignorance, and made us members of the spiritual kingdom of His Son. The first foundation of all religion must be laid in a conviction of His being, and His moral government of the world. But the knowledge and wisdom of God surpass man's understanding.

^a Heb. xi. 3. **THROUGH** faith we understand that the worlds were framed ^{What we know of God by faith.} by the word of God, so that things which are seen, were not made of things which do appear. ^b For though there be that are called gods, whether in heaven or, in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in

^b 1 Cor. viii. 5, 6.

Him; and one Lord Jesus Christ, by whom are all things, and we by Him; ^c who only ^{1 Tim. vi. 16.} hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see; to whom be honour and power everlasting. Amen. ^d But without ^{Heb. xi. 6.} faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him: ^e neither is there any crea- ^{Heb. iv. 13.} ture that is not manifest in His sight, but all things are naked and opened unto the eyes of Him, with whom we have to do.—^f O the ^{Rom. xi. 33}—^{36.} depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto Him again? for of Him, and through Him, and to Him are all things, to whom be glory for ever. Amen. ^g Now unto the King ^{1 Tim. i. 17.} eternal, immortal, invisible, the only wise God; ^h who hath delivered us from the power ^{Col. i. 13.} of darkness, and hath translated us into the kingdom of His dear Son, be honour and glory for ever and ever. Amen.

CHAPTER IV.

FAITH IN GOD THE SON, THE ATONEMENT OF HIS DEATH, AND OUR JUSTIFICATION THROUGH HIS MERITS ONLY.

The next object of our Faith is God manifested to us in the Son, who is the Image of the invisible Father, above the highest angels, the Creator of all things, and Himself truly God. The whole human race were guilty in God's sight, borne down with the weight of original and actual sin (from which St. Paul felt and acknowledged that he was not exempt), when the everlasting Son took upon Himself the nature of man, and came into the world to offer Himself on the cross for the salvation of all who should believe in Him. But we are saved only by the free gift of God through Faith, not by any merit of our own works. A sinless obedience would have been the only claim to justification; and St. Paul shows, that neither the Gentiles, guided by the light of nature, nor the Jews, with God's revelation to direct them, could have thus merited their reward. The former had never acted up to that knowledge of Divine things which was vouchsafed to them; the latter sinned habitually against every commandment of their revealed Law, which was to be

obeyed in every tittle. But now salvation is the free gift of God to both by Jesus Christ, through Faith. The saving effects of Christ's atonement are, in their extent, more than equal to the fatal effects of Adam's disobedience.

The same God, who spake of old from time to time to the Jewish nation by their prophets, has now revealed Himself to us by His Son; who is His own image, and superior to the angels, who are but ministering spirits, and are commanded to adore Him; while the very name of God is given to the Son, and a kingdom is ascribed to Him. He existed before all things, was the maker of the universe, and, when it has perished, will remain unchangeable. And He is the one mediator between God and man, through whose blood we have redemption and forgiveness of sins.

^a God, who at sundry times ^aHeb. i. 1, 2.

and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son; ^b who ^bCol. i. 15.

is the image of the invisible God, the first-born of every creature, ^cbeing the bright- ^cHeb. i. 3.

ness of His glory and the express image of His person, and upholding all things by the word of His power:

^d whom He hath appointed ^dHeb. i. 2.

heir of all things, by whom

also He made the worlds. ^eFor unto which ^eHeb. i. 5—7.

of the angels said He at any time, “¹Thou art my Son, this day have I begotten Thee?” And again, “²I will be to him a Father, and He shall be to me a Son?” and again, when He bringeth in the first begotten

¹ Psalm ii. 7.

² 2 Sam. vii. 14.

into the world He saith, “¹ And let all the angels of God worship Him:” and of the angels He saith, “² Who maketh His angels spirits, and His ministers a flame of fire.” ^f Heb. i. 14. ^f Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? ^g Heb. i. 8—12. But unto the Son He saith “³ Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God hath anointed Thee with the oil of gladness above Thy fellows.” And, “⁴ Thou Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands; they shall perish, but Thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.” ^h Col. i. 16, 17. For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created

¹ Psalm xcvi. 7.² Psalm civ. 4.³ Psalm xlv. 6.⁴ Psalm cii. 25—27.

by Him and for Him, and He is before all things, and by Him all things consist; ¹in ¹Col. i. 14. whom we have redemption through His blood, even the forgiveness of sins. ^kFor there is ¹Tim. ii. 5-7. one God, and one mediator between God and men the man Jesus Christ; who gave Himself a ransom for all to be testified in due time. Whereunto I am ordained a preacher and an apostle, (I speak the truth in Christ and lie not;) a teacher of the Gentiles in faith and verity.

The great doctrine of the Gospel is, that this Divine Person came into the world to save sinners. St. Paul describes his own vain endeavours to contend against the corrupt principle within him, which overcame his better purposes; a bondage to which the whole creation was made subject, though not originally by their own act, and of which even the best Christians are perpetually reminded.

¹This is a faithful saying ¹1 Tim. i. 15. and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. ^mFor ^mRom. vii. 14-23. we know that the law is spiritual, but I am carnal, sold under sin; for that which I do I allow not; for what I would, that do I not; but what I hate that do I: if then I do that which I would not, I consent unto the law that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me: for I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that

which is good I find not. For the good that I would I do not ; but the evil which I would not, that I do : now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find, then, a law, that when I would do good, evil is present with me ; for I delight in the law of God after the inward man ; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. ^a So then with the mind I myself serve the law of God, but with the flesh the law of sin. ^o O wretched man that I am ! who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord ; ^p for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. ^q For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope ; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now ; and not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within

^a Rom. vii.
25.

^o Rom. vii.
24, 25.

^p Rom. vi. 23.

^q Rom. viii.
20—23.

ourselves, waiting for the adoption, to wit, the redemption of our body.

But when all mankind were thus guilty in God's sight, He sent His Son to die for them, who, divesting Himself of His glory, and taking on Him the human nature of those whom He came to save, suffered upon the cross, that He might destroy the power of Satan, take away from death its former terrors, and reconcile mankind to their offended God. But man's salvation is by God's free grace and mercy, through faith in Jesus Christ, and not by any merit of his own works.

'But the Scripture hath Gal. iii. 22.

concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 'For when we

¹Rom. v. 6
—8.

were yet without strength, in due time Christ died for the ungodly; for scarcely for a righteous man will one die: yet, peradventure for a good man some would even dare to die. But God commendeth His love towards us, in

that while we were yet sinners, Christ died for us. 'For He hath made Him to be sin ²2 Cor. v. 21.

for us, who knew no sin; that we might be made the righteousness of God in Him: "who ³Phil. ii. 6,
7.

being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of man. "For verily He ⁴took ⁵Heb. ii. 16.
not on Him the nature of angels; but He

¹ Or, "he took not hold of angels (to deliver them)," οὐ γὰρ δέηπου ἀγγέλων ἐπιλαμβάνεται.

^{* Heb. ii. 11} took on Him the seed of Abraham. [†] For
^{—14.} both He that sanctifieth, and they who are
sanctified, are all of one; for which cause He
is not ashamed to call them brethren; saying,
“¹ I will declare Thy name unto my brethren,
in the midst of the Church will I sing praise
unto Thee.” And again, “² I will put my
trust in Him.” And again, “³ behold I and
the children which God hath given me.”
Forasmuch then as the children are partakers
of flesh and blood, He also Himself likewise
^{† Phil. ii. 8.} took part of the same, [†] and being found in
fashion as a man, He humbled Himself, and
became obedient unto death, even the death
^{† Heb. ii. 14,} of the cross; [†] that through death, He might
^{15.} destroy him that had the power of death, that
is, the devil; and deliver them, who through
fear of death were all their lifetime subject to
bondage. ^{* Col. i. 21—} ^{23.} And you that were sometime
alienated, and enemies in your mind by
wicked works, yet now He hath reconciled
in the body of His flesh through death, to
present you holy, and unblameable, and unre-
proveable in His sight; if ye continue in the
faith grounded and settled, and be not moved

¹ Psalm xxii. 22.² Psalm xviii. 2.³ Isaiah viii. 18.

away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I, Paul, am made a minister. ^b For by grace ye ^{b Eph. ii. 8,} are saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.

^a If we have done our duty in every point, then only we may lay claim to our reward, as a debt due to us from God. If we have not, we can look for acceptance only through the righteousness of faith in Jesus. And, since all have done less than they are bound to do, all stand in need of God's free pardoning grace.

^c Now to him that worketh ^{c Rom. iv. 4} is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as ^d David also describeth the blessedness of the

man, unto whom God imputeth righteousness without works, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin. ^d For all have ^{d Rom. iii. 23} sinned and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteous-

¹ Psalm xxxii. 1, 2.

ness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time His righteousness ; that He might be just, and the justifier of Him which believeth in Jesus.

Where is boasting then ? it is excluded. By what law ? Of works ? Nay ; but by the law

* Rom. ii. 12.

of faith. * For as many as have sinned without the law, shall also perish without law ; and as many as have sinned in the law shall be judged by the law. † For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves ; which show the word of the law written in their

† Rom. ii. 14, 15.

hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. § For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them ; for God hath showed it unto them. For the invisible things of Him from the

For neither Jew nor Gentile could have escaped the wrath of God by their own meritorious righteousness. The Gentiles had sufficient means of knowing the true God by the light of nature, but they shut their eyes against it, and dishonoured Him by idolatry and every abomination, until they were emancipated from the power of Satan, and quickened to a new life from the death of sin, by Jesus and the Spirit.

§ Rom. i. 18
—32.

creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead ; so that they are without excuse : because that when they knew God, they glorified Him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections ; for even their women did change the natural use, into that which is against nature ; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another ; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a

reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. ^b And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. ⁱ And you he hath quickened who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

^b 1 Cor. vi.
11.

ⁱ Eph. ii. 1—
3.

Among whom, also, we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children

Nor were the Jews less subjected to the wrath of God. They, too, were borne down by the weight both of original and actual sin, until the love of God gave them salvation in Christ Jesus and the sanctifying Spirit. They boasted,

indeed, that they were enlightened above the Gentile world by God's revelation, but they could not keep the very law of which they made their boast, and therefore were not justified by it.

of wrath even as others.

^k For we ourselves, also, were ^{k Titus iii. 3}

sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in

malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour; that, being justified by His grace, we should be made heirs according to the hope of eternal life. ¹ We, who are Jews by nature,

and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.

^m Behold, thou art ^{m Rom. ii. 17} called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind,

—7.

^{Gal. ii. 15,}
16.

—25.

a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou, therefore, which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou, that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you as it is written ¹. For circumcision verily profiteth, if thou keep the law, but if thou be a breaker of the law, thy circumcision is made ⁿ Rom. ii. 13. uncircumcision ⁿ. For not the hearers of the law are just before God, but the doers of the law shall be justified.

• Rom. iii. 9
—20.

• What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin, as it is written, “² There is

The Jews, then, were no less under sin than the Gentiles, as their own Scriptures testify; and neither could be saved by the merit of their own works. But Christ came down from heaven, and died, and rose again for us,

¹ Isaiah lii. 5.

² Ps. xiv. 3. 2. Ps. v. 9. Ps. x. 7. Ps. xxxvi. 1. Ps. liii. 1. 3. Ps. cxl. 3. Isaiah lix. 7.—In the Septuagint translation, all these passages stand together after the third verse of the 14th Psalm.

without our bearing any part in the great work ; and an hearty faith in what He thus did for us, and not our own deeds, must be the instrument of our justification.

none righteous, no, not one ; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable : there is none that doeth good, no, not one. Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips ; whose mouth is full of cursing and bitterness ; their feet are swift to shed blood ; destruction and misery are in their ways, and the way of peace have they not known ; there is no fear of God before their eyes." Now we know, that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight. ^p For as many as are of the works of ^p Gal. iii. 10
the law are under the curse ; for it is written, —12.
" ¹ Cursed is every one that continueth not in all things which are written in the book of the law to do them." But that no man is justified by the law in the sight of God it is evident :

¹ Deut. xxvii. 26.

for "The just shall live by faith." And the law is not of faith, but "¹ the man that doeth them shall live in them." ² For Moses describeth the righteousness which is of the law, that "¹ the man which doeth those things shall live by them." But the righteousness which is of faith, speaketh on this wise; Say not in thine heart, ² who shall ascend into heaven? (that is, to bring Christ down from above) or, who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach; that, if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

¹ Rom. iii. 28. "Therefore we conclude, that a man is justified by faith, without the deeds of the law." ² But now the

Both Jew and Gentile, therefore, are only justified by faith in Jesus Christ.

¹ Rom. iii. 21, 22. righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and

¹ Levit. xviii. 5.

² See Deut. xxx. 11—14.

upon all them that believe: for there is no difference. For the Scripture saith, “¹ Who-¹ Rom. x. 11
soever believeth in Him shall not be ashamed.”
For there is no difference between the Jew
and the Greek: for the same Lord over all is
acknowledged unto all that call upon Him. For who-
soever shall call upon the name of the Lord
shall be saved.

And, as the liability to sin and death was brought upon all mankind by the one offence of the first Adam (through which, even before the giving of any law by God to men, they were accounted guilty in His sight), by the merit of the second Adam, more than equally extensive in its consequence, they have been justified from that offence and every other.

“Wherefore, as by one¹ Rom. v. 12
man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses even over

them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that

¹ Isaiah xxviii. 16.

sinned, so is the gift : for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ) : therefore, as by the offence of one, judgment came upon all men to condemnation : even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

CHAPTER V.

HIS RESURRECTION.

Again, we believe that Jesus Christ was raised from the dead ; and from thence we infer the certainty of the resurrection of the just and ¹ unjust. What has been revealed to us, through St. Paul, respecting the manner of the resurrection of the body.

The same Lord Jesus Christ, who died for us, rose again on the third day, and was seen alive on earth by many eye-witnesses after His resurrection.

^a **REMEMBER** that Jesus Christ ^a2 Tim. ii. 8.
of the seed of David was
raised from the dead accord-
ing to my gospel. ^b For I ^b1 Cor. xv.
3—8.
delivered unto you first of all,

that which I also received; how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again on the third day according to the Scrip-

¹ See St. Paul's words, Acts xxiv. 15.

tures; and that He was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James, then of all the apostles; and last of all He was seen of me also, as of one born out of due time.

^c 1 Cor. xv.
12—19.

^c Now, if Christ be preached that He rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of

And the raising up of Jesus was at once an earnest of the raising of our bodies from the grave, and an emblem of our spiritual resurrection from the death of sin under the law of ordinances.

the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most

^d 1 Thess. iv.
13, 14.

miserable. ^d But I would not have you to be ignorant, brethren, concerning them which

are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. ° We having the same spirit of faith, ^{e 2 Cor. iv. 13, 14.} according as it is written, “¹ I believed, and therefore have I spoken,” we also believe, and therefore speak; knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus and shall present us with you. ^{f Col. ii. 13 —15.} And you being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers He made a show of them openly, triumphing over them in it. ^{g 1 Cor. vi. 14.} And God hath both raised up the Lord, and will also raise up us by His own power.

But if the dead rise not, the Baptism which typifies this resurrection, is an empty form, and the voluntary sufferings of Christ's followers were a mere infatuation.

^{h 1 Cor. xv. 29—32.} Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every

¹ Ps. cxvi. 10.

hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink; for

¹1 Cor. xv.
20—23.

to-morrow we die. ¹ But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits; afterward they that are Christ's at His coming.

^k 1 Cor. xv.
35—38.

^k But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but

The manner of the resurrection of the body shown by the analogy of seed sown in the ground. The change which our present bodies will undergo before they are admitted into a spiritual state at the triumphant Advent of Christ.

bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed

¹1 Cor. xv.
42—49.

his own body. ¹ So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in

weakness, it is raised in power : it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body ; and so it is written, “¹ The first man Adam was made a living soul ;” the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy ; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly : and as we have borne the image of the earthy, we shall also bear the image of the heavenly.

“ All flesh is not the same flesh ; but there ^{m 1 Cor. xv. 39—41.} is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. “ Now this I say, brethren, ^{n 1 Cor. xv. 50—53.} that flesh and blood cannot inherit the king-

¹ Gen. ii. 7.

dom of God ; neither doth corruption inherit incorruption. Behold I shew you a mystery, ~~we~~ shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed ; for this corruptible must put on incorruption, and this mortal must put on immortality. ° For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first : then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air ; and so shall we

° 1 Thess. iv. 15—17.

ever be with the Lord : P who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things

P Phil. iii. 21.

unto Himself. ° For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be

° 2 Cor. v. 1
—4.

clothed upon with our house which is from heaven; if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. ¹ So when this corruptible shall have ¹ ¹ Cor. xv. 54—57. put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, “¹ Death is swallowed up in victory.” O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ; ² who was delivered for our offences, ³ Rom. iv. 25. and was raised again for our justification.

Recapitulation of the articles of our Faith thus far detailed. ¹ Wherefore comfort one ¹ ¹ Thessa. iv. 18. another with these words:

² For God hath not appointed ² ² ¹ Thessa. v. 9. us to wrath, but to obtain salvation by our Lord Jesus Christ; ³ who before Pontius Pi- ³ ¹ Tim. vi. 13. late witnessed a good confession; ⁴ which was ⁴ ³ Rom. i. 3, 4. made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness

¹ Isaiah xxv. 8.

- ^v1 Thess. v. 10. by the resurrection from the dead; ^v who died for us, that whether we wake or sleep,
- ^v Gal. i. 4, 5. we should live together with Him; ^v who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father, to whom be glory
- ^v1 Thess. v. 11. for ever and ever. Amen. ^v Wherefore comfort yourselves together, and edify one another, even as also ye do.

name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

From whence we believe that He will return in glory on the day when God shall judge the world by His.

ⁱ From whence also we look ⁱ Phil. iii. 20.
for the Saviour, the Lord Jesus Christ ^k, in the day when ^k Rom. ii. 16.

God shall judge the secrets of men by Jesus Christ according to my Gospel; when the Lord Jesus shall be revealed from ¹² Thess. i. 7—10.
heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;

when He shall come to be glorified with His saints, and to be admired in all them that believe (because our testimony among you was believed) in that every man according to his works, who by patient continuance in well-doing seek for glory, and honour,

^m Who will render to ^m Rom. ii. 6 —11.

his deeds; to them, who in well-doing seek for immortality, eternal life, contentious, and who will receive their reward according to their unrighteous-
lation and

ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things; ^c who when He had by Himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. ^d But to which of the angels said He at any time, “¹ Sit on my right hand until I make thine enemies thy footstool?” ^e For unto the angels hath He not put in subjection the world to come, whereof we speak; ^f but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings: ^g for though He was crucified through weakness, yet He liveth by the power of God. ^h Wherefore God also hath highly exalted Him, and given Him a

^c Heb. i. 3, 4.

^d Heb. i. 13.

^e Heb. ii. 5.

^f Heb. ii. 9, 10.

^g 2 Cor. xiii. 4.

^h Phil. ii. 9—11.

¹ Psalm cx. 1.

name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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every man according to his deeds; to them, who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and

anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile : for there is no respect of persons with God. ^a For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Knowing therefore the terror of the Lord, [°] Heb. x. 37. we persuade men ; [°] for yet a little while, and He that shall come will come, and will not tarry. ^p And as it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for Him shall He appear the second time without sin unto salvation.

^q 2 Thess. ii. 1. ^q Now we beseech you, brethren, by the coming of our Lord Jesus Christ (‘ which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords), [°] and by our gathering together unto Him ; that ye be not soon shaken in mind, or

The time appointed for our Lord’s coming has not been revealed, but St. Paul reminds those who had been led to believe it near at hand, that a great apostasy, which he describes was to take place first, and a great spiritual tyranny to exalt itself.

^r 1 Tim. vi. 15.

[°] 2 Thess. ii. —12.

be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth, and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that, when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work ; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming : even him, whose coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie : that they all might

be damned who believed not the truth, but had pleasure in unrighteousness.

¹ 1 Thess. v.
1-5.

‘But of the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that ¹ the day of the Lord so cometh as a thief in the night.

We have been told however of the certainty, the suddenness, and the consequences of our Lord's return; and no further knowledge is necessary to induce us to prepare for it.

For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. ² When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

² Col. i. 18—
20.

And He is the head of the body the Church, who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell, and having made peace through the blood of

In the mean time, exalted far above all earthly or angelic powers, He reigns in heaven, the supreme Head of the Universal Church, which is His body.

¹ See St. Matthew xxiv. 43; St. Luke xxi. 35.

His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven, ^{² Eph. i. 19} according _{—23} to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him who filleth all in all.

And, according to the prophecy of David, that all things are to be made subject to the Son, His mediatorial reign will last until He has triumphed over Death, the last remaining enemy of man; when He will deliver up His kingdom to the Almighty Father.

^{³ Heb. ii. 6} But one in a certain place _{—8} testified, saying, “^¹ What is man, that Thou art mindful of him? or the Son of Man, that Thou visitest him? Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands: Thou hast put all things in subjection under His feet.” For in that He put all in subjection under Him, He left nothing that is not put under

^¹ Psalm iii. 4—6.

Him. But now we see not yet all things put
¹ 1 Cor. xv. 24—28. under Him. "Then cometh the end, when
He shall have delivered up the kingdom to
God, even the Father; when He shall have
put down all rule, and all authority, and
power. For He must reign ¹ till He hath put
all enemies under His feet. The last enemy
that shall be destroyed is death. For He hath
put all things under His feet. But when He
saith, "All things are put under Him," it is
manifest that He is excepted which did put all
things under Him; and when all things shall
be subdued unto Him, then shall the Son also
Himself be subject unto Him that put all
things under Him, that God may be all in
all.

¹ See Psalm cx. 1.

CHAPTER VII.

FAITH IN GOD THE HOLY GHOST, AND OUR SANCTIFICATION BY HIM ALONE.

Another object of our belief is the Holy Spirit. Strong as our assurance is of the free grace of God in Christ, we may not continue in sin, that God's grace may the more abound in pardoning us ; but the love of Christ, who died for us, should produce in us a change of heart and conduct, and make us live to Him, and not to ourselves. And God only can bring us into this state by giving us His sanctifying Spirit, who alone can raise us from the death of sin, and mark us for the adopted children of God. The gifts of the Holy Spirit are dispensed by Christ from God's right hand in heaven. Various spiritual endowments enumerated. The Scriptures of the Old and New Testament were given by inspiration. The things taught by the Apostles were revealed to them by the Holy Spirit. Our strong convictions of the truth of the Gospel are of the Holy Ghost ; who also strengthens our infirmities, and guides

our prayers ; and to them who believe in Jesus, and walk according to the guiding of the Spirit, there is no condemnation.

^a Rom. viii.
31—39.

^a **WHAT** shall we say then to these things ? If God be for us who can be against us ? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things ? Who shall lay any thing to the charge of God's elect ?

It is God that justifieth ; who is he that condemneth ? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? As it is written, "¹ For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter." Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels,

With this strong proof of the free grace of God in giving His own Son for us, well may we always feel assured that He is on our part, and that there is no power which can disappoint our hopes, no earthly ill which can deprive us of the love of Christ, who died, and rose again, and now is interceding for us at the right hand of God in heaven.

¹ Psalm xliv. 22.

nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Yet still we may not continue in sin, that God's grace may the more abound in pardoning us, because it was our Redeemer's purpose to set apart a people zealous for His service; and for the love of Him we are constrained to do what ever may most tend to promote His glory.

^b What shall we say then? ^b Rom. vi. 1, 2.

Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? ^c For the grace of ^c Titus ii. 11 —14. God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. ^d For the love of Christ ^d 2 Cor. v. 14, 15. constraineth us, because we thus judge that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.

^e Rom. xiv. 7 ^e For none of us liveth to himself, and no
 —9. dieth to himself; for whether we live
 unto the Lord, and whether we die
 unto the Lord; whether we live or
 die we are the Lord's. For to this end
 both died and rose, and revived, that He
 be Lord both of the dead and living.

^f Eph. iv. 17 ^f This I say, therefore, and
 —19. testify in the Lord, that ye
 henceforth walk not as other

^h Gentiles walk in the vanity
 of their mind, having the un-
 derstanding darkened, being
 alienated from the life of God through
 ignorance that is in them because of the
 blindness of their heart; who being past feeling
 have given themselves over unto lasciviousness,

^g Rom. ii. 2. work all uncleanness with greediness.
 we are sure that the judgment of God
 according to truth against them which com-
 mit such things. ^h But ye have not so learned

^h Eph. iv. 20 ^h But ye have not so learned
 —24. Christ, if so be that ye have heard Him,
 have been taught by Him, as the truth in
 Jesus; that ye put off concerning the former
 conversation the old man, which is corrupt
 according to the deceitful lusts, and be renewed
 in the spirit of your mind, and that ye put on

They, who
 have
 Gospel, must
 the way
 lightness
 even, as
 off their
 and inward
 with a new
 heart and

the new man, which after God is created in righteousness and true holiness. ¹ Therefore if ¹² Cor. v. 17. any man be in Christ he is a new creature.

But it is God alone who can work in us the desire of being brought into this state, or can bring us into it, by giving us the Holy Spirit, which is the seal or earnest of our being adopted heirs of the kingdom of heaven. It is through God's grace that we are partakers of our redemption in Christ Jesus; and through the same divine grace that our Redeemer is made the author of our sanctification also.

¹ Now He that hath wrought ² Cor. v. 5. us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. ¹ For we are His work- ¹ Eph. ii. 10. manship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.

^m Now He which stablisheth ^m 2 Cor. i. 21, 22. us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given us the earnest of the Spirit in our hearts. ⁿ But of Him are ye in Christ ⁿ 1 Cor. i. 30. Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; ^o in whom also, after that ye be- ^o Eph. i. 13, 14. lieved, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

He who has not the Spirit does not belong to Christ; but he who has the Spirit (which is the Lord Himself) has within him a principle of life, which will

^p Now if any man have not ^p Rom. viii. 9—11. the Spirit of Christ he is none of His. And if Christ be in you the body is dead because

- of sin, but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. ² Now the Lord is that Spirit, and where the Spirit of the Lord is there is liberty.
- ¹ Rom. viii. 14. ² For as many as are led by the Spirit of God they are the sons of God. ³ And because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father.
- ¹ Rom. viii. 15-17. ² For ye have not received the spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together.
- ¹ Eph. iv. 8. ² Wherefore He saith, " ¹ when He ascended upon high, He led captivity captive, and gave gifts unto men."
- ¹ Rom. v. 10. ² For if, when we were ene-

quicken him to full righteousness, and thenceforth he will not approach God with fear, but in the confidence that he is an adopted child of God.

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dwelleth in a

in you.

and where the Spirit of the Lord is there is liberty.

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And because ye

are sons God hath sent forth the Spirit of His

Son into your hearts, crying Abba, Father.

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heirs with Christ, if so be that we suffer with

Him, that we may be also glorified together.

Wherefore He saith,

" ¹ when He ascended upon

high, He led captivity captive,

and gave gifts unto men."

For if, when we were ene-

Christ, since His as-

cension, has (accord-

ing to the words of

David) been dispens-

ing spiritual gifts for

our salvation.

¹ Psalm lxxviii. 18.

mies, we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life. * Much more then, * Rom. v. 9. being now justified by His blood, we shall be saved from wrath through Him.

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An enumeration of various gifts derived from the same Holy Spirit, wrought by the same God for the different services of the same Lord.

* Now concerning spiritual gifts, brethren, I would not have you ignorant. * For the fruit of the Spirit is in all goodness, and righteousness, and truth. * Now there are diversities of gifts but the same Spirit; and there are differences of administrations but the same Lord; and there are diversities of operations but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal; for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.

* 1 Cor. xii. 1.

* Eph. v. 9.

* 1 Cor. xii. 4-11.

1 Tim. iii.

^b All Scripture is given by inspiration of God, and is profitable for doctrine, for re-

The Scriptures were given by divine inspiration.

Rom. xv. 4.

^c For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scrip-

^d 2 Tim. iii. 17.

tures might have hope; ^d that the man of God may be perfect, thoroughly furnished unto all good works.

^e Heb. iv. 12.

^e For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

^f 1 Cor. ii. 12, 13.

^f Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual

The Holy Spirit (who is as intimately joined with God as the soul with our human body, and who alone can know the mind of God) revealed His secret counsels to the Apostles, which were delivered by them in the very words taught them by the Holy Ghost, and can be comprehended only by the assistance of the same Spirit.

^g 1 Cor. ii. 9 —11.

things with spiritual. ^g But, as it is written, "Eye hath not seen, nor ear heard, neither

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have entered into the heart of man the things which God hath prepared for them that love Him¹." But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God. ^b But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

Our religious convictions are derived to us through the Holy Ghost.

calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost.

ⁱ Wherefore I give you to ¹ ³ Cor. xii. understand, that no man speaking by the Spirit of God

And He strengthens our infirmities, and guides and seconds us in our prayers to God.

^k Likewise the Spirit also ^k Rom. viii. 26, 27. helpeth our infirmities; for we know not what we should pray for as we ought, but

¹ Isaiah lxiv. 4.

the Spirit itself maketh intercession for us with groanings that cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

¹ Rom. viii. 1
—9.

¹ There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are

Therefore, if we believe in Christ, and walk after the Spirit, we are made free from the curse of sin and death. But we shall provoke God's displeasure if we will continue in wilful subjection to our carnal appetites.

in the flesh cannot please God; but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

And it is our duty to do diligently the work that must be done by us towards our salvation, knowing that God is giving us by the Spirit both the will and power to do it.

^m Therefore, brethren, we ^{m Rom. viii. 12, 13.} are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. ^{a Phil. ii. 12, 13.} Wherefore, my beloved, work out your own salvation with fear and trembling. For it is God, which worketh in you both to will and do of His good pleasure.

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CHAPTER VIII.

OF OUR DUTY TO GOD.

Our first duty is to God, to whose service we must dedicate ourselves, our souls, and bodies. Idolatry is incompatible with His worship, and a devotion to any sin is spiritual idolatry. We can approach the Father only through the mediation of the Lord Jesus Christ. The duty of praise, thanksgiving, and prayer.

^a 2 Cor. vii. ^a **HAVING** therefore these pro-
1.

mises, dearly beloved, let us
cleanse ourselves from all
filthiness of the flesh and
spirit, perfecting holiness in
the fear of God. ^b I beseech

^b Rom. xii. 1,
2.

you therefore, brethren, by
the mercies of God, that ye
present your bodies a living sacrifice, holy,
acceptable unto God, which is your reasonable
service. And be not conformed to this world,

In a reverential fear
of God we must strive
to cleanse ourselves
from the pollution of
all sin, and to advance
continually in holi-
ness, and devote both
soul and body to the
service of Him who
bought us with the
blood of Christ.

but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. ^c For ^{e1} ^{20.} Cor. vi. ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

^d Ye know that ye were ^{d1} ^{2.} Cor. xii. Gentiles, carried away unto these dumb idols, even as ye were led. ^e Howbeit then when ye knew not ^e Gal. iv. 8. God, ye did service unto them, which by nature are no gods. ^f What say I then? that ^{f1} ^{21.} ¹ Cor. x. 19 the idol is any thing, or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. ^g Wherefore, my dearly beloved, flee ^{g1} ^{14.} ¹ Cor. x. 14 from idolatry.

And God is as much provoked to jealousy, if, professing a true knowledge of Him, we devote ourselves to any sin, or any earthly object more than to Himself. Therefore we must emancipate ourselves from sin, and

^h Do we provoke the Lord ^{h1} ^{22.} ¹ Cor. x. 22 to jealousy? Are we stronger than He? ⁱ Know ye not that ⁱ¹ ^{16.} ¹ Rom. vi. 16 to whom ye yield yourselves servants to obey, His servants ye are to whom ye

obey, whether of sin unto give our undivided services to God.
death; or of obedience unto

k Eph. v. 5. righteousness? k For this ye know, that no
whoremonger, or unclean person, nor covetous
man, who is an idolater, hath any inheritance
l Cor. xv. 34. in the kingdom of God and Christ. ¹ Awake
to righteousness and sin not, for some have
not the knowledge of God; I speak this to

m Phil. iii. 18, 19. your shame. ^m For many walk of whom I
have told you often, and now tell you even
weeping, that they are the enemies of the
cross of Christ; whose end is destruction,
whose God is their belly, and whose glory is in
n Titus i. 16. their shame, who mind earthly things. ⁿ They
profess that they know God, but in works
they deny Him, being abominable, and unto

o Rom. vi. 12, 13. every good work reprobate. ^o Let not sin,
therefore, reign in your mortal body, that ye
should obey it in the lusts thereof; neither
yield ye your members as instruments of
unrighteousness unto sin, but yield yourselves
unto God, as those that are alive from the
dead, and your members as instruments of
righteousness unto God. p Rom. vi. 19
—22. ^p I speak after the

manner of men, because of the infirmity of
your flesh; for as ye have yielded your mem-
bers servants to uncleanness, and to iniquity
unto iniquity, even so now yield your mem-

bers servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.

In our most indifferent actions we must have respect to God's glory; and whatever we do with reference to Him must be done in the name of Christ.

^a Whether therefore ye eat ^{1 Cor. x. 31.} or drink, or whatsoever ye do, do all to the glory of God. ^r And whatsoever ye ^{Col. iii. 17.} do in word or deed, do all in

the name of the Lord Jesus, giving thanks to God, and the Father by Him.

By Him we are to present the offering of our common praises to God.

^a By Him therefore let us ^{Heb. xiii. 15.} offer the sacrifice of praise to God continually, that is, the

fruit of our lips giving thanks to His name.

¹ For with the heart man believeth unto ^r Rom. x. 10. righteousness, and with the mouth confession is made unto salvation. ^u Let the word of ^r Col. iii. 16.

Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord; ^r Eph. v. 19. to yourselves in psalms, and hymns, and spiri-

tual songs, singing and making melody in your heart to the Lord.

^x 1 Thess. v. 18.

^x In every thing give thanks, for this is the will of God in Christ Jesus concerning you ;

By Him we are to give thanks to God for all our blessings, especially for our heavenly inheritance.

^y Eph. v. 20.

^y giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ ; ^z giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

^a 1 Thess. v. 17.

^b Phil. iv. 6, 7.

^a Pray without ceasing. ^b Be careful for nothing ; but in every thing by prayer and

And at all times, and under all circumstances, we are to pray to God by Him.

supplication with thanksgiving, let your requests be made known unto God ; and the peace of God which passeth all understanding, shall keep your hearts and minds through

^c Eph. iii. 12.

Jesus Christ, ^c in whom we have boldness, and access with confidence by the faith of Him. ^d I will, therefore, that men pray every-

^d 1 Tim. ii. 8.

where, lifting up holy hands without wrath and doubting ; ^e for all men have not faith ; but the Lord is faithful, who shall stablish

^e 2 Thess. iii. 2, 3.

^f 2 Cor. vi. 2.

you and keep you from evil. ^f For He saith, “ ¹ I have heard thee in a time accepted, and

¹ Isaiah xlix. 8.

in the day of salvation have I succoured thee : ” behold now is the accepted time ; behold now is the day of salvation. ^a Let us, ^b Heb. iv. 16. therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help us in the time of need.

^a Now unto God and our Father, be glory ^b Phil. iv. 20. for ever and ever. Amen.

CHAPTER IX.

THE SOCIAL DUTIES.

Our social duties are all enforced and regulated by the Gospel. The relation of civil magistrate and subject, husband and wife, children and parents. No man's state of life is intended to be altered by the Gospel. The relation of master and servant, spiritual pastor and flock; the qualifications and duties of Bishops, Presbyters¹, and Deacons. The duty of a Christian Minister in preaching, in reproof, and in example. St. Paul, in a description of his own ministry, draws the picture of a faithful Minister of Christ.

^a Rom. xiii. 1—7.

^a **LET every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God. Whosoever therefore**

Civil magistrates are the ministers of God for good, and we are required to honour and obey them, and pay the tribute due to them, for conscience' sake.

resisteth the power, resisteth the ordinance of

¹ See p. 41, *ante*.

God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour.

The husband's duty is to love, and the wife's duty to obey. And these duties are respectively illustrated by the love of Christ towards His subject Church. The subordination of woman to man in all, excepting spiritual things, and their mutual dependence on the good offices of each other, were intimated in the very circumstances of their first creation.

^b Husbands love your wives, ^b Col. iii. 19. and be not bitter against them.

^c Husbands love your wives, ^c Eph. v. 25.

even as Christ also loved the Church, and gave Himself for it. ^d So ought men to

^d Eph. v. 28
—33.

love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own

flesh, but nourisheth and cherisheth it, even as the Lord the Church; ¹ for we are members of His body, of His flesh, and of His bones. “² For this shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.” This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife as himself; and the wife see that she reverence her husband.

^e Col. iii. 18. ^e Wives submit yourselves unto your own

^f Eph. v. 22 husbands, as it is fit in the Lord. ^f Wives submit
—24.

yourself unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in

^g 1 Cor. xi. 3. every thing. ^g But I would have you know, that the head of every man is Christ, and the head of the woman is the man; and the head

^h 1 Cor. xi. 8, 9. of Christ is God. ^h For the man is not of the woman, but the woman of the man; neither was the man created for the woman,

ⁱ 1 Cor. xi. 11, 12. but the woman for the man. ⁱ Nevertheless

¹ See Gen. ii. 23.

² Gen. ii. 24.

neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even so is the man also by the woman ; but all things of God.

Of the chaste and lawful use of wedlock. A marriage should not be contracted with an unbeliever ; but if contracted may not be wilfully broken off. The second marriage of a widow is not forbidden.

^k Let the husband render ^{k 1 Cor. vii. 3-6.} unto the wife due benevolence ; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband ; and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer ; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment. ^{1 1 Cor. vii. 10-12.} And unto the married I command, yet not I, but the Lord ¹. Let not the wife depart from her husband ; but and if she depart, let her remain unmarried, or be reconciled to her husband : and let not the husband put away his wife. But to the rest speak I, not the Lord ; ^{m 2 Cor. vi. 14.} be ye not unequally yoked together with un-

¹ See St. Matt. v. 32.

^a 1 Cor. vii. 12, 13. believers. ^a If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and he be pleased to dwell with her, let

^o 1 Cor. vii. 16. her not leave him; ^o for what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou

^p 1 Cor. vii. 14, 15. shalt save thy wife? ^p For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such case; but God hath

^q 1 Cor. vii. 39, 40. called us to peace. ^q The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment, and I think also that I have the

^r 1 Tim. v. 3. spirit of God. ^r Honour widows, that are

^s 1 Tim. v. 5, 6. widows indeed. ^s Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth.

Children are to obey and love their parents. Parents are to bring up their children in sound Christian principles, to treat them without harshness, and to make provision for them. Their responsible discretion with regard to their children's marriages. The Christian duty of maintaining our parents and poor relatives.

'Children, obey your parents in the Lord, for this is right. "¹Honour thy father and mother," which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. "Children obey your parents in all things, for this is well

pleasing unto the Lord. "And ye fathers, "Eph. vi. 4. provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. "Fathers provoke not your children to anger, lest they be discouraged. "Col. iii. 20.

'But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age and need so require, let him do what he will, he sinneth not; let them marry. Nevertheless, he that standeth stedfast in his heart having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. "But if "¹1 Tim. v. 8.

¹ Exod. xx. 12.

any provide not for his own, and specially for those of his own house, he hath denied the
^a 1 Tim. v. 16. faith, and is worse than an infidel. ^a If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that
^b 1 Tim. v. 4. are widows indeed. ^b But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God.

^c 1 Cor. vii. 17—24.

^c But as God hath distributed to every man, as the Lord hath called every one, so let him walk; and so ordain I in all churches. Is

any man called being circumcised? let him not be uncircumcised; is any called in uncircumcision? let him not be circumcised: circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it; but if thou mayest be free, use it rather. For he that is called in the Lord being a servant is the Lord's freeman; likewise also he that is called being free, is Christ's servant. Ye are

A man's earthly degree is not altered by his becoming a believer, it being a matter of indifference in God's sight.

bought with a price, be not ye the servants of men. Brethren, let every man wherein he is called, therein abide with God.

Every servant, and especially the Christian servant (that he may not give occasion to speak evil of the Gospel), must be respectful and obedient to his master, anxious to please, silent upon reproof, honest and faithful; and all this from the principle that he is thereby doing the will of God, with whom there is no respect of persons.

^d Let as many servants as ^d ¹ Tim. vi. 1, 2.

are under the yoke, count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, be-

cause they are faithful and beloved, partakers of the benefit. ^e Exhort servants to be obedient ^e Titus ii. 9, 10.

unto their own masters, and to please them well in all things; not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. ^f Servants be obedient to them ^f Eph. vi. 5—8.

that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eye-service as men pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of

^s Col. iii. 22 the Lord whether he be bond or free. ^s Servants, obey in all things your masters according to the flesh, not with eye-service as men pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

^h Eph. vi. 9. ^h And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven, neither is there respect of persons with Him. ⁱ Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

And masters, on the same high principle, are to treat their servants with kindness and forbearance.

^k 1 Theas. v. 12, 13. ^k And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in

We are required to notice and respect the ministers of God, and to obey their good instructions. A Christian community ought to make provision for their spiritual teachers.

love for their works' sake; and be at peace among yourselves. ⁱ Remember them which have the rule over you, who have spoken

ⁱ Heb. xiii. 7, 8.

unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and for ever. ^m Obey them that have the ⁿ rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you. ^a Despise not prophesyings¹. ^o Let ⁿ him that is taught in the word, communicate ¹ unto him that teacheth in all good things. ^p Let the elders that rule well be counted ¹ worthy of double honour, especially they who labour in the word and doctrine; for the Scripture saith, “² Thou shalt not muzzle the ox that treadeth out the corn,” and, “³ The labourer is worthy of his reward.” ^q Do ye ¹ not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? even so hath the Lord ordained that they which preach the gospel should live of the gospel. ^r Who goeth a ¹ warfare any time at his own charges? who planteth a vineyard, and eateth not of the

¹ The public exposition of the revealed word of God.

² Deut. xxv. 4.

³ St. Matt. x. 10. St. Luke x. 7.

fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? for it is written in the Law of Moses, “¹Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” Doth God take care for oxen? or saith He it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things?

^{•1} Tim. iii. 1.

^s This is a true saying, If a man desire the office of a Bishop, he desireth a good

The qualifications and duties of a Christian Bishop.

[†] Titus i. 6—9.

work; [†]if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a Bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able

¹ Deut. xxv. 4.

by sound doctrine both to exhort, and to convince the gainsayers. "A Bishop then must ^{v1 Tim. iii. 2}_{—7.} be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.

"Lay hands suddenly on no man, neither ^{v1 Tim. v. 22.} be partaker of other men's sins; keep thyself pure. "Some men's sins are open beforehand, ^{x1 Tim. v. 24, 25.} going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid. 'Against an elder receive not an accusation, ^{v1 Tim. v. 19.} but before two or three witnesses. "A man ^{z Titus iii. 10, 11.} that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth being con-

^a 1 Tim. v. 21. demned of himself. ^a I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

^b 1 Tim. iii. 8—10. ^b Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, and then let them use the office of a deacon, being found blameless.

The qualifications of a Deacon.

^c 1 Tim. iii. 12, 13. ^c Let the deacons be the husbands of one wife, ruling their children and their own houses well; for they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. ^d Even so must their wives be grave, not slanderers, sober, faithful in all things.

^e 1 Cor. xiv. 1. ^e Follow after charity and desire spiritual gifts, but rather that ye may prophesy. ^f I charge thee, therefore, before God and the Lord Jesus

The excellence of the gift of prophesying or preaching the word of God to edification. The duties of a Christian minister in his office of an evangelist.

^f 2 Tim. iv. 1, 2. ^f Christ, who shall judge the quick and the dead at his appearing and His kingdom, preach the word, be instant in season, out of

season, reprove, rebuke, exhort with all long-suffering, and doctrine. ^s For though I preach ^s 1 Cor. ix. 16, 17. the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the gospel! For if I do this willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me. ^h Neglect not the gift that ^h 1 Tim. iv. 14. is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery; ⁱ but watch thou in all things, do the ⁱ 2 Tim. iv. 5. work of an evangelist, make full proof of thy ministry. ^k Meditate upon these things, give ^k 1 Tim. iv. 15. thyself wholly to them, that thy profiting may appear to all. ^l Fight the good fight ^l 1 Tim. vi. 12. of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. ^m No man ^m 2 Tim. ii. 4—6. that warreth entangleth himself with the affairs of this life, that he may please him, who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully. The husbandman that laboureth, must be first partaker of the fruits. ⁿ Thou therefore endure ⁿ 2 Tim. ii. 3. hardships, as a good soldier of Jesus Christ.

He is to be cautious of
the soundness of the
doctrine built by him

^o Take heed unto thyself ^o 1 Tim. iv. 16.
and unto the doctrine, con-

tinue in them ; for in so doing thou shalt both save thyself, and them that hear thee.

on the foundation of Faith in Jesus Christ ; and to put men in mind of their personal duties.

^p 1 Cor. iii. 10—15.

^p According to the grace of God which is given unto me as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon ; for other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest ; for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved ; yet

^q Titus iii. 1. so as by fire.—^q Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

^r 2 Tim. ii. 14, 15.

^r Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the

word of truth. 'If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

How he is to perform his several duties of instruction, admonition, and reproof.

'And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. ' Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. ' Rebuke not an elder, but intreat him as a father, and the younger men as brethren; the elder women as mothers, the younger as sisters, with all purity. * Them that sin rebuke before all, that others also may fear. ' For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. ' For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down

¹2Tim. ii. 24
—26.

¹Gal. vi. 1.

¹2Tim. v. 1,
2.

¹1 Tim. v.
20.

²2 Tim. i. 7.

²2 Cor. x. 3
—5.

of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. ^a These things speak and exhort, and rebuke with all authority. Let no man despise thee.

^b 1 Tim. vi.
2—5.

^b These things teach and exhort. If any man teach otherwise, and consent not

We must not listen to the unsound doctrines of mere religious disputants.

to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.

^c 1 Tim. vi.
11.

^d 1 Tim. iv.
12.

^c But, thou, O man of God, flee these things; ^d but be thou an example of the be-

The Christian minister must himself be a pattern to his flock.

lievers in word, in conversation, in charity, in

^e 1 Tim. vi.
11.

spirit, in faith, in purity; ^e and follow after righteousness, godliness, faith, love, patience,

^f Titus ii. 7.
8.

meekness; ^f in all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech

that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you. ² I give thee charge ^{1 Tim. vi. 13, 14.} in the sight of God who quickeneth all things, and before Christ Jesus, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

St. Paul in a sketch of his own ministerial character and conduct, exhibits the picture of a faithful minister of the Gospel.

¹ We then, ¹ as workers to- ^{2 Cor. vi. 1.} gether with him, beseech you also, that ye receive not the grace of God in vain ; ¹ giv- ^{2 Cor. vi. 3 —10.}

ing no offence in any thing, that the ministry be not blamed ; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in strifes, in imprisonments, in tumults, in labours, in watchings, in fastings ; by pureness, by knowledge, by long-suffering, by kindness ; by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour, and dishonour, by evil report and good report ; as deceivers, and yet true ; as unknown, and

Or, " We, then, your fellow-labourers, beseech you," *συνεργούν-
τες διὰ καὶ παρακαλοῦμεν.*

yet well known ; as dying, and behold we live ; as chastened, and not killed ; as sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

CHAPTER X.

THE PERSONAL DUTIES OF THE BELIEVER.

All the corrupt propensities of our nature will be subdued, and all personal virtues will be wrought in us, by the influence of the Holy Spirit. Of Humility, Temperance, Patience, Contentment; of caution in our intercourse with the world about us; and general rules of Christian conduct.

The two opposing springs of human conduct are the flesh and the Spirit; and each have their respective fruits. If we suffer ourselves to be guided by the Spirit of God, the effect will be to produce in us those acts and dispositions which are agreeable to the divine law.

^a THIS I say then, Walk in ^{a Gal. v. 16—25.} the Spirit, and ye shall not fulfil the lust of the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adul-

tery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

^b Phil. ii. 5.

^b Let this mind be in you, which was also in Christ Jesus.

The Christian virtue of Humility recommended by the example of our Lord.

^c Rom. xii. 16.

^c Mind not high things, but

condescend to men of low estate. Be not

^d Rom. xii. 3.

wise in your own conceits. ^d For I say, through the grace given unto me, to every man that is amongst you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every

^e Titus iii. 2.

man the measure of faith; ^e to speak evil of no man, to be no brawlers, but gentle, shew-

^f Gal. vi. 3.

ing all meekness unto all men. ^f For if a man think himself to be something when he is

^g Gal. vi. 14.

nothing, he deceiveth himself. ^g But God

forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Dis.
Temperance, or the moderate use of things lawful in themselves, recommended, as of meat and drink. Thus, marriage is honourable, but fornication and adultery are sins against God, against Christ, and against the Holy Spirit.

^b All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats; but

^b 1 Cor. vi. 12, 13.

God shall destroy both it and them. ⁱ And be not drunk with wine wherein is excess, but be filled with the Spirit. ^k Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge. ^l For this is the will of God even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence even as the Gentiles which know not God. ^m For God hath not called us unto uncleanness, but unto holiness.

ⁱ Eph. v. 18.

^k Heb. xiii. 4.

^l 1 Thess. iv. 3—5.

^m 1 Thess. iv. 7.

ⁿ Now the body is not for fornication, but for the Lord; and the Lord for the body.

ⁿ 1 Cor. vi. 13.

^o Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them the members of an

^o 1 Cor. vi. 15—19.

harlot? God forbid. What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one Spirit. Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? ^{p 1 Thessa. iv. 8.} He therefore that despiseth, despiseth not man but God, who hath also given unto us His Holy Spirit.—^{q Col. iii. 5—8.} Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake the wrath of God cometh on the children of disobedience, in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

^{r Eph. iv. 29.} Let no corrupt communication proceed out of your ^{Offensive and unclean discourse forbidden.} mouth, but that which is good to the use of edifying, that it may minister grace unto the ^{s Eph. v. 3, 4.} hearers. But fornication, and all uncleanness or covetousness, let it not be once

named among you as becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient ; but rather giving of thanks. ' Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience ; be not ye, therefore, partakers with them. For ye were sometimes darkness, but are ye light in the Lord ; walk as children of light, " proving what is acceptable unto the Lord. ^{' Eph. v. 6—8.} ^{" Eph. v. 10.}

Young men are to be temperate and sober in mind as well as body. Women must avoid excess and immodesty even in their apparel. The aged of both sexes must be exemplary in sobriety of conduct.

" Young men likewise exhort to be sober minded ; * in like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety, not with broidered hair, or gold, or pearls, or costly array ; but (which becometh women professing godliness) with good works. ' I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully ; " that the aged men be sober, grave, temperate, sound in faith, in charity, in patience ; the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good ^{" Titus ii. 6.} ^{* 1 Tim. ii. 9, 10.} ^{' 1 Tim. v. 14.} ^{" Titus ii. 2—5.}

things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. ^a But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none, and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it, for the fashion of this world passeth away.

^a 1 Cor. vii. 29—31.

^b 2 Tim. iv. 5.
^c Heb. xii. 3.

^b Endure afflictions. ^c For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your

The Christian virtue of Patience recommended by our Lord's example, and because afflictions are God's chastisements for our spiritual improvement.

^d 2 Tim. ii. 11, 12.

minds. ^d It is a faithful saying, For if we be dead with Him, we shall also live with Him; if we suffer we shall also reign with Him; if we deny Him, He also will deny us. ^e Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

^e Heb. x. 35, 36.

^f 1 Tim. iv. 10.

^f For therefore we both labour and suffer re-

proach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. ⁸ Ye have not yet resisted unto blood striving against sin, and ye have forgotten the exhortation, which speaketh unto you as unto children; ⁹ "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure, but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby. Where-

⁸ Heb. xii. 4
—13.

⁹ Prov. iii. 11, 12.

fore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet ; lest that which is lame be turned out of the way, but let it rather be healed.

^h 2 Cor. vii. ^h 10. For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death.

¹ Heb. xiii. 5, 6. ⁱ Let your conversation be without covetousness, and be The great benefit of Contentment ;

content with such things as ye have ; for He hath said, “¹ I will never leave thee nor forsake thee.” So that we may boldly say, “ The Lord is my helper, and I will not fear what man shall do unto me.” ^k But godliness with contentment is great gain ; for we brought nothing into this world, and it is certain we can carry nothing out ; and having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

¹ Titus iii. 14. ¹ And let our's also learn to and of diligence in our worldly callings.

maintain ¹ good works for necessary uses, that they be not unfruitful. ^m Let him that stole ^{m Eph. iv. 28.} steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth; ⁿ that ye may walk honestly toward ^{n 1 Thess. iv. 12.} them that are without, and that ye may have lack of nothing.

A Christian prudence in the choice of our associates recommended; and in our intercourse with those who are not yet in the Faith. We should observe and imitate those who have formed themselves on the model of St. Paul.

^o Now we command you, ^{o 2 Thess. iii. 6.} brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. ^p Be not deceived; evil commun- ^{p 1 Cor. xv. 33.} ications corrupt good manners; ^q a little ^{q Gal. v. 9.} leaven leaveneth the whole lump. ^r And have ^{r Eph. v. 11-14.} no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore He saith, "¹ Awake thou

¹ Or, "reputable trades," *καλῶν ἔργων προίστασθαι*.

² Isaiah lx. 1.

that sleepest and arise from the dead, and
 * Eph. v. 17. Christ shall give thee light.” * Wherefore be
 ye not unwise, but understanding what the
 † Col. iv. 5. will of the Lord is. † Walk in wisdom toward
 them that are without, redeeming the time :
 † Eph. v. 16. † redeeming the time, because the days are
 † Col. iv. 6. evil. † Let your speech be alway with grace,
 seasoned with salt, that ye may know how ye
 † 1 Thess. v. 22. ought to answer every man. † Abstain from
 † Rom. xii. 17. all appearance of evil. † Provide things honest
 † Phil. ii. 15, 16. in the sight of all men, † that ye may be blame-
 less and harmless, the sons of God, without
 rebuke in the midst of a crooked and perverse
 nation, among whom ye shine as lights in the
 world ; holding forth the word of life, that I
 may rejoice in the day of Christ, that I have
 not run in vain neither laboured in vain.
 † Phil. iii. 17. † Brethren, be followers together of me, and
 mark them which walk so as ye have us for an
 † Phil. iv. 9. ensample. † Those things which ye have both
 learned, and received, and heard, and seen in
 me, do ; and the God of peace shall be with
 † Phil. iii. 20. you. † For our conversation is in heaven.
 † Eph. v. 15. † See then that ye walk
 circumspectly, not as fools,
 † Rom. xii. 9 —13. but as wise. † Let love be
 without dissimulation. Abhor
 that which is evil ; cleave to that which is

A brief enumeration
 of various Christian
 virtues. Charity is
 the great virtue of the
 Gospel.

good. Be kindly affectioned one to another with brotherly love, in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. ^f Flee also youthful ²² ² Tim. ii. lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. ^g Follow peace with all men, ^h Heb. xii. 14. and holiness, without which no man shall see the Lord. ^b Finally, brethren, whatsoever ^h Phil. iv. 8. things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. ⁱ And, above all these things, ⁱ Col. iii. 14. put on Charity, which is the bond of perfectness.

CHAPTER XI.

CHRISTIAN LOVE, OR CHARITY.

Christian love, or charity, is the perfection of the morality of the Gospel. St. Paul's description of it. Its several branches. Interceding with God by prayer for others. Forming a charitable judgment of other men in comparison with ourselves. A disposition to live in peace with all men, and to sympathize in the good or evil which befalls them. The not returning evil, but good, for evil, and moderating even our justifiable anger. The doing good to all according to our power, and especially to our Christian brethren. Bearing with the faults and weaknesses of others, and not allowing any difference of opinion upon matters not essential to interrupt our good will to one another. St. Paul himself was an example of this charitable compliance in things indifferent.

^a 1 Tim. i. 5 ^a Now, the end of the commandment is Charity out of a pure heart, and of a good conscience, and of faith un-

The perfection of Christian practice, to which we shall be brought by a sincere faith, is Charity,—the sum of all our moral duties; a filling up,

and an enlargement of
the commandments of
the second table.

feigned : from which some
having swerved have turned
aside unto vain jangling, desiring to be teachers
of the law, understanding neither what they
say, nor whereof they affirm. ^b For all the ^bGal. v. 14.
law is fulfilled in one word, even in this,
“ ¹ Thou shalt love thy neighbour as thyself.”
“ ^c Owe no man any thing but to love one ^c Rom. xiii. 8
another: for he that loveth another hath ful-
—10.
filled the law. For this, “ Thou shalt not
commit adultery, Thou shalt not kill, Thou
shalt not steal, Thou shalt not bear false
witness, Thou shalt not covet ;” and if there
be any other commandment, it is briefly com-
prehended in this saying, namely, “ Thou shalt
love thy neighbour as thyself.” Love worketh
no ill to his neighbour, therefore love is the
fulfilling of the law.

St. Paul's description
of Charity.

^d Though I speak with the ^d 1 Cor. xiii.
tongues of men and of angels,
1—3.
and have not charity, I am become as sound-
ing brass, or a tinkling cymbal. And though I
have the gift of prophecy, and understand all
mysteries, and all knowledge, and though I
have all faith, so that I could remove moun-
tains, and have not charity, I am nothing.

¹ Levit. xix. 18. St. Matt. xix. 19; xxii. 39. St. Mark xii. 31.
St. Luke x. 27.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. ^e And now abideth faith, hope, charity, these three; but the greatest of these is charity.

^e 1 Cor. xiii. 13.

^f Col. iii. 12.

The various ways in which the members of Christ's body may exert this principle.

^f Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of

^g Eph. iv. 2. mind, meekness, long-suffering; ^g with all lowliness and meekness forbearing one another in

^h Rom. xii. 4, love. ^h For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another.

1. By prayer, and intercession for others. ⁱ I exhort, therefore, that ⁱ 1 Tim. ii. 1
—4.

first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men : for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth.

2. By a disposition to judge favourably of others in comparison with ourselves. ^k Let us not be desirous of ^k Gal. v. 26.
vain glory, provoking one another, envying one another.

^l Let nothing be done through strife ^l Phil. ii. 3.
or vain glory ; but in lowliness of mind let each esteem other better than themselves ;
^m submitting yourselves one to another in the ^m Eph. v. 21.
fear of God. ⁿ Look not every man on his ⁿ Phil. ii. 4.
own things, but every man also on the things of others. ^o But let every man prove his own ^o Gal. vi. 4,
work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. ^p Therefore ^p Rom. ii. 1.
thou art inexcusable, O man, whosoever thou art that judgest ; for wherein thou judgest another thou condemnest thyself ; for thou that judgest doest the same things. ^q And ^q Rom. ii. 3
—5.
thinkest thou this, O man, that judgest them

which do such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of His goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

^r Rom. xiv. 10—12.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, “¹ as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” So then every one of us shall give account of himself to God. ² Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

¹ Rom. xii. 18.

‘If it be possible, as much as lieth in you live peaceably with all men. ³ Rejoice with them that do rejoice, and weep with them that weep.

² Rom. xii. 15, 16.

3. By endeavouring, through mutual forbearance and concession, to live on terms of peace with all men; and by sympathizing in the good or evil which befalls them.

¹ Isaiah xlv. 23.

Be of the same mind one toward another.

* Do all things without murmurings and disputings. ^wPhil. ii. 14. * Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice : and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you ; ^xEph. iv. 31, 32. ^yforbearing one another, ^vCol. iii. 13. and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye.

4. By injuring no one by deed or word ; by never returning evil done to ourselves, but moderating the anger which might be warrantable, and returning good for evil.

^z See that none render evil ^a1 Thess. v. 15. for evil unto any man : ^athat ^a1 Thess. iv. 6. no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forbidden you and testified ; ^b but ever follow ^b1 Thess. v. 15. that which is good, both among yourselves and to all men. ^c Lie not one to another, ^cCol. iii. 9, 10. seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him : ^d wherefore, ^dEph. iv. 25. putting away lying, speak every man truth with his neighbour, for we are members one of another. ^e Recompense to no man evil for evil. ^eRom. xii. 17. ^f Be ye angry and sin not : let not the ^fEph. iv. 26, 27.

sun go down upon your wrath ; neither give
^{s Gal. v. 15.} place to the devil. ^s But if ye bite and devour
 one another, take heed that ye be not con-
^{h Rom. xii. 19, 20.} sumed one of another. ^h Dearly beloved,
 avenge not yourselves, but rather give place
 unto wrath : for it is written, “ ¹ Vengeance is
 mine ; I will repay saith the Lord.” There-
 fore if thine enemy hunger, feed him ; if he
 thirst, give him drink : for in so doing thou
^{1 Rom. xii. 14.} shalt heap coals of fire on his head. ¹ Bless
 them which persecute you ; bless and curse
^{k Rom. xii. 21.} not. ^k Be not overcome of evil, but overcome
 evil with good.

^{1 2 Thess. iii. 13.} ¹ But ye, brethren, be not
^{m Heb. xiii. 16.} weary in well-doing : ^m but to
 do good and to communicate
 forget not : for with such sacrifices God is well
^{n Gal. vi. 9.} pleased. ⁿ And let us not be weary in well-
 doing, for in due season we shall reap, if we
^{o Heb. xiii. 1—3.} faint not. ^o Let brotherly love continue.
 Be not forgetful to entertain strangers, for
² thereby some have entertained angels un-
 awares. Remember them that are in bonds,
 as bound with them : and them which suffer
 adversity, as being yourselves also in the
^{p Gal. vi. 2.} body. ^p Bear ye one another's burdens, and

5. By doing all the po-
 sitive good we can to
 one another in all cir-
 cumstances ;

¹ Deut. xxxii. 35.

² See Gen. xix.

so fulfil the law of Christ. ¹For I mean not ^{2 Cor. viii. 13—15.} that other men be eased and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, “¹ He that had gathered much had nothing over; and he that had gathered little had no lack.”

which is a duty incumbent upon us all, according to our power, but particularly on the rich.

¹ Charge them that are ^{1 Tim. vi. 17—19.} rich in this world, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

¹ Every man according as he purposeth in his ^{2 Cor. ix. 7.} heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.

¹ For if there be first a willing mind, it is ac- ^{2 Cor. viii. 12.} cepted according to that a man hath, and not according to that he hath not. “But this I ^{2 Cor. ix. 6.} say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. “And God is able ^{2 Cor. ix. 8, 9.} to make all grace abound toward you; that ye

¹ Exodus xvi. 18.

always having all sufficiency in all things may abound to every good work (as it is written, “¹ He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever”) ² being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

² 2 Cor. ix. 11.

³ Gal. vi. 10.

³ As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of

² 2 Cor. ix. 12—14.

faith. ² For the administration of this service not only

And God is more especially glorified by the exercise of this charity towards our Christian brethren, as in the instance given by St. Paul of the liberality of the Macedonian churches to the Jewish Christians.

supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them and unto all men; and by their prayer for you, which long after you

¹ Heb. vi. 10.

for the exceeding grace of God in you. ¹ For God is not unrighteous to forget your work and labour of love which ye have shewed towards His name, in that ye have ministered to

² 2 Cor. viii. 1—5.

the saints, and do minister. ² Moreover, brethren, we do you to wit of the grace of

¹ Psalm cxii. 9.

God bestowed on the churches of Macedonia ; how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves ; praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. ^c I speak not ² ^{viii.} _{8, 9.} by ¹ commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love : for ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. ^d Now ² ^{ix.} _{10.} He that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.

6. By not separating ourselves entirely from ungodly and immoral persons.

^e Now we exhort you, ¹ ^{v.} _{14.} brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward

¹ Or, "by way of commandment," κατ' ἐπιταγήν.

^f2 Thess. iii. all men. ^f And if any man obey not our
14, 15.

word by this epistle, note that man, and have
no company with him, that he may be
ashamed: yet count him not as an enemy,

^g 1 Cor. xvi. but admonish him as a brother. ^g Let all your
14.

^h 1 Cor. v. 9 things be done with charity. ^h I wrote unto
—13.

you in an epistle not to company with forni-
cators; yet not altogether ¹ with the fornicators
of this world, or with the covetous, or extor-
tioners, or with idolaters; for then must ye
needs go out of the world. But now I have
written unto you not to keep company if any
man that is called a brother be a fornicator,
or covetous, or an idolater, or a railer, or a
drunkard, or an extortioner; with such an one
no not to eat. For what have I to do to
judge them also that are without? Do not
ye judge them that are within? But them
that are without God judgeth.

ⁱ Rom. xiv.
1—6.

ⁱ Him that is weak in the
faith receive ye, but not to
doubtful disputations. For
one believeth that he may
eat all things: another, who
is weak, eateth herbs. Let
not him that eateth despise

7. By forbearing to
make points, which
either are indifferent,
or are not essential in
religion, matters of in-
vective or dispute, or
marks of party dis-
tinction: such as were
the questions between
the Jewish and the
Gentile Christians, re-
specting meats forbid-
den, and days com-

¹ "Yet not altogether (not to keep company) with," &c.

^{manded to be kept} him that eateth not; and let
^{holy by the law of} not him which eateth not
^{Moses.} judge him that eateth, for God hath received
 him. Who art thou that judgest another
 man's servant? To his own master he
 standeth or falleth. Yea, he shall be holden
 up: for God is able to make him stand. One
 man esteemeth one day above another;
 another esteemeth every day alike. Let
 every man be fully persuaded in his own mind.
 He that regardeth the day regardeth it unto
 the Lord; and he that regardeth not the day
 to the Lord he doth not regard it. He that
 eateth, eateth to the Lord, for he giveth God
 thanks; and he that eateth not, to the Lord
 he eateth not, and giveth God thanks. ^k Unto ^{k Titus i. 15.}
 the pure all things are pure; but unto them
 that are defiled and unbelieving is nothing
 pure; but even their mind and conscience is
 defiled.

¹ Let us not therefore judge one another any ^{1 Rom. xiv.}
 more: but judge this rather, that no man put ^{13-23.}
 a stumbling-block, or an occasion to fall in his
 brother's way. I know, and am persuaded by
 the Lord Jesus, that there is nothing unclean
 of itself: but to him that esteemeth any thing
 to be unclean, to him it is unclean. But if
 thy brother be grieved with thy meat, now

walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of; for the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is ¹ damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

^m 1 Cor. viii.
1—4.

^m Now as touching things offered unto idols, we know that we have all knowledge. Knowledge puffeth up, but charity edifieth. And if any

Such also was the question, whether it were a sin to partake of meats offered in sacrifice to idols. But we are to deny ourselves even our Christian liberty in these things, if it cannot

¹ Self-condemned.

be exercised without
needlessly offending
others.

man think that he knoweth
any thing, he knoweth no-
thing yet as he ought to know; but if
any man love God, the same is known of
Him. As concerning therefore the eating
of those things, that are offered in sacrifice
unto idols, we know that an idol is nothing in
the world, and that there is none other God
but one. ¹ Howbeit there is not in every man ¹ 1 Cor. vii
that knowledge, for some with conscience of ^{7-13.}
the idol unto this hour eat it as a thing offered
unto an idol; and their conscience being weak
is defiled. But meat commendeth us not to
God; for neither if we eat are we the better,
neither if we eat not are we the worse. But take
heed, lest by any means this liberty of yours
become a stumbling block to them that are
weak; for if any man see thee, which hast
knowledge, sit at meat in the idol's temple,
shall not the conscience of him which is weak
be emboldened to eat those things which are
offered to idols? and through thy knowledge
shall the weak brother perish, for whom Christ
died? But when ye sin so against the bre-
thren, and wound their weak conscience, ye
sin against Christ. Wherefore, if meat make
my brother to offend, I will eat no flesh while

the world standeth, lest I make my brother to offend. ° All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake: for the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatever is set before you eat, asking no question for conscience' sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth is the Lord's and the fulness thereof: conscience, I say, not thine own but of the other: for why is my liberty judged of another man's conscience. For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

¶ Rom. xv.
1—3.

¶ We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself, but,

Of which charitable condescension to the weaknesses of other men, both our Lord Himself and St. Paul were examples.

as it is written, “¹ The reproaches of them that reproached thee fell on me.”

² Wherefore receive ye one another, as Christ ⁹ Rom. xv. 7. also received us to the glory of God. ³ For, ⁴ Gal. v. 13.

brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh, but by love serve one another.

⁵ Give none offence, neither to the Jews, nor ⁶ 1 Cor. x. 32, 33. to the Gentiles, nor to the Church of God :

even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. ⁷ For though ⁸ 1 Cor. ix. 19—23.

I be free from all men, yet have I made myself servant unto all that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law ; to them that are as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak : I am made all things unto all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.

¹ Psalm lxxix. 9.

^u Heb. xiii.
20, 21.

^u Now the God of peace,
that brought again from the
dead our Lord Jesus, that
great Shepherd of the sheep,
through the blood of the

The divine aid will enable us to become perfect in these good dispositions, and good works, and this love to one another, which are the sum of Christian morality.

^v 1 Thess. iii.
12, 13.

everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ.

^w And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our

^x Heb. xiii.
21.

Lord Jesus Christ with all His saints: ^x to whom be glory for ever and ever. Amen.

CHAPTER XII.

CHRISTIAN HOPE.

Upon this Faith (thus fruitful in good works) is built the Christian's Hope, which enables him to bear all the ills of life with cheerfulness, in confident anticipation of his great reward. St. Paul's description of his own frame of mind in the prospect of approaching martyrdom is a model of the unpretentious but abiding influential hope of the true believer.

Being thus justified, and brought into the New Covenant with God, through faith, we wait in joyful hope of our admission to the glory of God hereafter, knowing that He directs all things to the final happiness of those whose faith thus works by love; who being foreknown by Him, were foreordained to salvation by Jesus Christ.

^a THEREFORE being justified ^{a Rom. v. 1,}
by faith, we have peace with
God, through our Lord Jesus
Christ: by whom also we
have access by faith into this
grace wherein we stand, and
rejoice in hope of the glory
of God. ^b For we through ^{b Gal. v. 5.}
the Spirit wait for the hope
of righteousness by faith. ^c And not only so, ^{c Rom. v. 11.}

but we also joy in God through our Lord Jesus Christ, by whom we have now received

^d Rom. viii. 28—30. the atonement. ^d And we know, that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.

^e Rom. v. 3 —5. ^e And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of

And this Hope enables us to bear tribulation cheerfully, because in the conviction of God's love to us, we feel that it cannot disappoint us; although its objects are, in the present childhood of our existence, only seen imperfectly.

God is shed abroad in our hearts by the Holy Ghost, which is given unto us. ^f For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? but if we hope for that we see not, ^g 1 Cor. xiii. 9—12. then do we with patience wait for it. ^g For we know in part, and we prophesy in part: but when that which is perfect is come, then

that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things. For now we see through a glass, darkly ; but then face to face : now I know in part ; but then I shall know even as also I am known.

Therefore we are sustained in every trouble ; for our attention is withdrawn from the temporal evil to eternal things ; to a calculation of the disproportion between our present suffering and our future glory. We are longing to be with Christ, and admitted to the actual sight of all that we have so confidently anticipated.

^b For which cause we faint ^{2 Cor. iv. 16—18.} not ; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal. ¹ For I reckon that the sufferings ^{1 Rom. viii. 18, 19.} of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. ^k Therefore we are always con- ^{2 Cor. v. 6 —9.} fident, knowing that whilst we are at home in the body, we are absent from the Lord ; (for

we walk by faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that whether present or absent, we may be accepted of Him.

¹ 2 Cor. xii.
10.

¹ Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. ^m Yea, and all that will live godly in Christ Jesus shall suffer persecution.

^m 2 Tim. iii.
12.

ⁿ Phil. iii. 8
—11.

ⁿ Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means

The humble hope of a believer exemplified in St. Paul's own state of mind. He bore up cheerfully under distress and persecution, as the lot of a true servant of Jesus Christ: he counted all earthly objects nothing in comparison with the great gain set before him; he was content to die, and exulted in his approaching martyrdom: but yet he did not feel secure of his reward, but felt that he must still go on in his Christian course with holy caution, lest in the end he should be rejected as unworthy.

I might attain unto the resurrection of the dead. ° For I am now ready to be offered, ^{° 2 Tim. 6-8.} and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing. ° Not as though I had already attained, ^{° Phil. iii. 12-14.} either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. ° Know ye not that they ^{° 1 Cor. ix. 24-27.} which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every one that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it

into subjection : lest that by any means, when I have preached to others, I myself should be a castaway.

^r 1 Cor. x.
12, 13.

^r Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that you are able ; but will with the temptation also make a way to

They who seem most secure must therefore take heed lest they fall. God will not indeed tempt us beyond our strength ; but wilful unbelief may harden the heart, and quench the influence of the Holy Spirit within us : and we shall not partake of the blessing of Christ if we do not go on stedfastly to the end.

^s Heb. iii. 12
—15.

escape, that ye may be able to bear it. ^s Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day ; lest any of you be hardened through the deceitfulness of sin : for we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end ; while it is said, “¹ To day if ye will hear His voice, harden not your hearts, as in

^t Eph. iv. 30. the provocation.” ^t And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. ^u Quench not the Spirit.

^u 1 Thess. v.
19.

The firm foundation
of our Christian hope
is our assurance that
God cannot be un-
faithful to His pro-
mises.

¶ Now the God of hope ^{v Rom. xv. 13.}
fill you with all joy and
peace in believing, that ye
may abound in hope, through
the power of the Holy Ghost. ¶ God is faith- ^{* 1 Cor. i. 9.}
ful, by whom ye were called unto the fellow-
ship of His Son Jesus Christ our Lord. ¶ For ^{v 2 Cor. i. 20.}
all the promises of God in Him are Yea,
and in Him Amen, unto the glory of God by
us. ¶ Faithful is He that calleth you, who ^{* 1 Thess. v. 24.}
also will do it. ¶ If we believe not, yet He ^{* 2 Tim. ii. 13.}
abideth faithful: He cannot deny Himself.
¶ Therefore, my beloved brethren, be ye sted- ^{b 1 Cor. xv. 58.}
fast, unmoveable, always abounding in the
work of the Lord, forasmuch as ye know that
your labour is not in vain in the Lord.

CHAPTER XIII.

THE CHURCH OF CHRIST, AND ITS TWO SACRAMENTS.

The partakers of this common Faith and Hope form collectively that Spiritual Body of which Christ is the Head, the Christian Church ; in which, as in the natural body, various offices and duties are distributed to the different members ; but the most excellent endowment of any member is to walk in Christian love and purity under the guidance of the Holy Spirit. The two sacraments, which were typified to the Israelites in the wilderness, Baptism and the Lord's Supper, are symbols of the Church's union with Christ. In Baptism, the outward sign of our resurrection to a new life from the death of sin, and of our admission to the Church, we are joined by the Holy Spirit to Christ our head : and the perpetual commemoration of Christ's death, according to His command, in the Lord's Supper, is a means whereby we perpetually renew our spiritual strength, and draw more closely our union with Him and with one another.

^a Eph. iv. 4 ^a **THERE is one body and one Spirit, even as ye are called**

There is but one undivided Christian Body animated by one

Holy Spirit, made up of many members joined with Him who is the Head, the universal Church of Christ.

in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, ¹ who is above all, and through all, and in you all. ^b For as the body ^{b1} ^{12.} ^{Cor. xii.} is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ.

In analogy to the distribution and the allotted functions of the different members of the natural body, the members of this spiritual body have their respective offices assigned to them; and the more feeble are necessary as well as the superior.

^c But unto every one of us ^c Eph. iv. 7. is given grace according to the measure of the gift of Christ. ^d For the body is not ^{d1} ^{14—28.} ^{Cor. xii.} one member but many. If the foot shall say, because I am not the hand I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the

¹ This passage, says Waterland, “has generally been understood by the ancients of the whole Trinity. *Above all*, as Father; *through all*, by the Word; and *in all*, by the Holy Ghost.” Vol. i. Part 2, p. 7. and note h.

body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary: and those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now, ye are the body of Christ, and members in particular. And God hath set some in the Church; first apostles, secondarily prophets, thirdly teachers; after

Each individual Christian has his own part and duty (as is instanced in the gifts of the apostolic age) in that post which God has given him for the edification of the Church unto perfection.

that miracles, then gifts of healings, helps, governments, diversities of tongues; * that He might present it to Himself a glorious Church,

* Eph. v. 27.

not having spot, or wrinkle, or any such thing ;
 but that it should be holy and without blemish ;
^f that He might sanctify and cleanse it with ^{f Eph. v. 26.}
 the washing of water by the word. ^g And He ^{g Eph. iv. 11}
^{—16.}
 gave some apostles, and some prophets, and
 some evangelists, and some pastors, and
 teachers ; for the perfecting of the saints, for
 the work of the ministry, for the edifying of
 the body of Christ, till we all come in the
 unity of the faith, and of the knowledge of the
 Son of God, unto a perfect man, unto the
 measure of the stature of the fulness of Christ :
 that we henceforth be no more children, tossed
 to and fro, and carried about with every wind
 of doctrine, by the sleight of men, and cunning
 craftiness, whereby they lie in wait to deceive ;
 but, speaking the truth in love, may grow up
 into Him in all things, which is the head, even
 Christ ; from whom the whole body fitly
 joined together, and compacted by that which
 every joint supplieth, according to the effectual
 working in the measure of every part, maketh
 increase of the body, unto the edifying of itself
 in love.

Whatever be God's
 gifts to us, we must
 use them diligently
 and profitably. His
 good endowments may
 be rightly coveted ;
 but the best gift is

^h Having then gifts differing ^{h Rom. xii.}
 according to the grace that is ^{6—8.}
 given to us, whether prophecy,
 let us prophesy according to

the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation :

Christian love to one another, and to remember that the whole Christian Church collectively and individually are the temple of God Himself, and therefore may not be polluted.

he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth

¹ 1 Cor. xii. 29—31. mercy, with cheerfulness. ¹ Are all apostles ?

Are all prophets ? Are all teachers ? Are all workers of miracles ? Have all the gifts of healing ? Do all speak with tongues ? Do all interpret ?—But covet earnestly the best gifts ; and yet shew I unto you a more excel-

^k Eph. v. 1, 2. lent way. ^k Be ye, therefore, followers of God,

as dear children ; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a

¹ Col. iii. 15. sweet-smelling savour. ¹ And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.

^m 1 Cor. xiii. 16, 17. ^m Know ye not that ye are the temple of God,

and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple are ye.

ⁿ 1 Cor. x. 1—4. ⁿ Moreover, brethren, I

would not that ye should be ignorant, how that all our

There are two Sacraments of the Christian Church, which were of old typified to the Israelites ; their all pass-

ing through the Red Sea, and all being overshadowed by the cloud of God's presence representing Baptism; and their eating manna, and drinking of the water which flowed miraculously from the rock, representing the Lord's Supper.

fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: and that rock was Christ. ° For by one Spirit we are all bap-^{o 1 Cor. xii. 13.} tized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

By Baptism we are admitted to a participation of all the benefits of Christ's death. Our immersion in the water and then being raised from it, represents Christ's death and resurrection, and is the outward sign of our spiritual death unto sin and new birth thereby unto righteousness. It invests us with our membership of the body of Christ, and should raise our hearts and thoughts with Him to things above.

^p Know ye not, that so^{p Rom. vi. 3 —11.} many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old

man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with Him : knowing that Christ being raised from the dead, dieth no more—death hath no more dominion over Him. For in that He died, He died unto sin once ; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our

⁹ Gal. iii. 27. Lord. ⁹ For as many of you as have been baptized into Christ have put on Christ.

^r Col. ii. 10 ^r And ye are complete in Him, which is the head of all principality and power : in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him

[•] Col. iii. 1 ¹ from the dead. [•] If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.

The manner of the institution of the Lord's Supper by Christ Himself was made known to St. Paul by an especial revelation. It is a continual republication of our Lord's death until His second coming. By partaking of it we declare our common participation of the benefits of Christ's sacrifice, and do actually apply them to ourselves. By presumptuously profaning it, we provoke God's displeasure.

'I speak as to wise men ; ¹ 1 Cor. x. 16.
 judge ye what I say. " For I ¹ 1 Cor. xi. 23-26.
 have received of the Lord
 that which also I delivered
 unto you, that the Lord Jesus
 the same night in which He
 was betrayed took bread, and
 when He had given thanks
 He brake it, and said, Take,
 eat ; this is my body, which is
 broken for you : this do in remembrance of
 me. After the same manner also, He took the
 cup, when He had supped, saying, This cup is
 the new testament in my blood : this do ye
 as oft as ye drink it, in remembrance of me.
 For as oft as ye eat this bread, and drink this
 cup, ye do show the Lord's death till He come.
 " The cup of blessing, which we bless, is it not ^v 1 Cor. x. 16-18.
 the ¹ communion of the blood of Christ ? The
 bread which we break, is it not the communion
 of the body of Christ ? For we being many
 are one bread and one body ; for we are all
 partakers of that one bread. Behold Israel
 after the flesh ; are not they which eat of the
 sacrifices partakers of the altar ? ^x Wherefore ^x 1 Cor. xi. 27-29.
 whosoever shall eat this bread, and drink this

¹ Or, "participation," *κοινωνία*.

cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh ¹ damnation to himself, not discerning the Lord's body. ² For if we would judge ourselves, we should not be judged.

¹ 1 Cor. xi. 31.

² 2 Thess. ii. 15.

² Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epis-

We are exhorted to hold fast these holy ordinances, in the unity of Christian love, and of the same Christian worship.

³ 1 Cor. v. 7, 8.

³ For even Christ our passover is sacrificed for us : therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness ; but with the unleavened bread of sincerity and truth. ⁴ Having

⁴ Heb. x. 22 — 25.

our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us hold fast the profession of our faith without wavering ; and let us consider one another to provoke unto love and to good works : not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more as ye see the day approaching.

¹ Or " judgment," κρῖμα.

CHAPTER XIV.

THE CORRUPTION OF ITS DOCTRINES AND DISCIPLINE.

No schism or division should ever break the unity of the Catholic Church of Christ; and St. Paul condemns by anticipation many corrupt doctrines and disorderly practices: such as the rejection of the great doctrine of Christ's atonement, because it cannot be brought down to the level of human reason: the denial of Christ's divinity: the Antinomian heresy that good works are not necessary to salvation: the enjoining celibacy, and abstinence from meats: the superstitious worshipping of angels: the reception of fabulous traditions: the setting up speculations merely human against revelation: the unedifying use of foreign languages in public worship: the factious divisions of the Church into parties attached to different teachers, and the disorderly celebration of public worship. St. Paul, in order to show how his authority stands distinguished from that of all false teachers, details his own personal history: the miraculous revelations made to him: the miraculous powers com-

mitted to him : and the sufferings and dangers voluntarily undergone by him and the other apostles in attestation of the Gospel.

- ^a 1 Cor. i. 10. ^a Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you ; but that ye be perfectly joined together in the same mind and
- We are exhorted not to break the unity of the Christian Church by unnecessary dissensions ; and to be upon our guard against those who would seduce us into this offence, which God permits to exist in His Church, in order to try the soundness of its true members.
- ^b Eph. iv. 3. in the same judgment ; ^b endeavouring to keep the unity of the spirit in the bond of peace.
- ^c Rom. xvi. ^c Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the
- ^d 2 Cor. xi. ^d For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ ; and no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if His ministers also be transformed as the ministers of righteousness ; whose end shall
- ^e 2 Tim. ii. ^e But in a great house there are not only vessels of gold and of

silver, but also of wood and of earth ; and some to honour and some to dishonour. If a man therefore purge himself from these he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. ^f For there must be also heresies ^{f 1 Cor. xi. 19.} among you, that they which are approved may be made manifest among you. ^g For the time ^{g 2 Tim. iv. 3, 4.} will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables.

A condemnation of those who, in the self-conceit of their own human wisdom, ridicule the doctrine of salvation through the Cross of Christ, as foolishness.

^h Let no man deceive Him- ^{h 1 Cor. iii. 18—20.} self. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God : for it is written, “¹ He taketh the wise in their own craftiness,” and again, “² The Lord knoweth the thoughts of the wise that they are vain.” ⁱ For the preaching of the ^{i 1 Cor. i. 1—25.} cross is to them that perish foolishness ; but unto us which are saved, it is the power of God. For it is written, “³ I will destroy the

¹ Job v. 13.² Psalm xciv. 11.³ Isaiah xxix. 14.

wisdom of the wise, and will bring to nothing the understanding of the foolish." Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

^k Col. ii. 6, 7. ^k As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith as ye have been taught,

Of those who pervert the Gospel, and would despoil us of our redemption, by denying the divinity of Jesus.

¹ 2 Cor. v. ^{19, 20.} abounding therein with thanksgiving: ¹ to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did

beseech you by us; we pray you in Christ's stead, be ye reconciled to God. ^m Be not carried about with divers and strange doctrines. ^m Heb. xiii. 9.

^a Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fulness of the Godhead bodily. ^o But I ^o 2 Cor. xi. 3, 4. fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might well bear with him. ^p But ^p Gal. i. 8, 9. though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed.

Of those who, in contradiction to the whole tenor of the Gospel, say that good works are not necessary under the covenant of grace.

^q This is a faithful saying, ^q Titus iii. 8. and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good

^r Rom. vi. 14, and profitable unto men. ^r For sin shall
15.

not have dominion over you ; for ye are not
under the law, but under grace. What then ?
shall we sin, because we are not under the

^s 1 Cor. vi. 9, 10. law but under grace ? God forbid. ^s Know

ye not that the unrighteous shall not inherit
the kingdom of God ? Be not deceived ; nei-
ther fornicators, nor idolaters, nor adulterers,
nor effeminate, nor abusers of themselves
with mankind, nor thieves, nor covetous, nor
drunkards, nor revilers, nor extortioners, shall

^t Gal. vi. 7, 8. inherit the kingdom of God. ^t Be not de-
ceived ; God is not mocked : for whatsoever a
man soweth, that shall he also reap. For
he that soweth to his flesh, shall of the flesh
reap corruption ; but he that soweth to the
Spirit shall of the Spirit reap life everlasting.

^u Col. ii. 4. ^u And this I say, lest any man should beguile

^w 2 Tim. ii. 19. you with enticing words. ^w Nevertheless the
foundation of God standeth true, having this
seal, The Lord knoweth them that are His,—
and, Let every one that nameth the name of
Christ depart from iniquity.

^x 1 Tim. iv. 1 —5. ^x Now the Spirit speaketh
expressly, that in the latter
times some shall depart from

Of the superstitious
exaction of celibacy
and abstinence from
meats.

¹ St. Matt. vii. 21, &c.

the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy, having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth. For every creature of God is good, and nothing to be refused if it be received with thanksgiving : for it is sanctified by the word of God and prayer.

For it is a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein.

Of the worshipping of angels, of whose state we know nothing, and thus withdrawing our allegiance from Christ. But we, who are emancipated from the early dispensation of Judaism, should not subject ourselves to mere human ordinances, such as these ; or such as bodily austerities, and absurd traditions, or perplex ourselves with unedifying controversies.

² Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment minis-

tered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world are ye

² Col. ii. 18
—23.

subject to ordinances (Touch not ; taste not ; handle not ; which all are to perish in the using) after the commandments and doctrines of men ? Which things have indeed a show of wisdom in will worship and humility, not in any honour to the satisfying of the flesh.

^a 1 Tim. iv. 8, 9.

^a For bodily exercise profiteth little ; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and

^b 2 Tim. ii. 23.

worthy of all acceptance. ^b But foolish and unlearned questions avoid, knowing that they

^c 1 Tim. iv. 7.

gender strifes. ^c But refuse profane and old wives' fables, and exercise thyself rather unto

^d 1 Tim. vi. 20, 21.

godliness ; ^d avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith.

^e Titus iii. 9.

^e But avoid foolish questions, and genealogies, and contentions, and strivings about the law ; for they are unprofitable and vain.

^f 1 Cor. xiv. 26.

^f Let all things be done

^g 1 Cor. xiv. 5.

unto edifying. ^g I would, that

ye all spake with tongues, but rather that ye prophesied : for greater is he that prophesieth, than

he that speaketh with tongues except he interpret, that the Church may receive edifying.

The practice of ministering in the congregation in an unknown tongue condemned.

^b For he that speaketh in an unknown tongue ^{^b 1 Cor. xiv. 2-4.} speaketh not unto men, but unto God : for no man understandeth him ; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself : but he that prophesieth edifieth the Church.

ⁱ Now, brethren, if I come unto you speaking ^{ⁱ 1 Cor. xiv. 6-12.} with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine ? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped ? For if the trumpet give an uncertain sound, who shall prepare himself for the battle ? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken ? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may

^k 1 Cor. xiv. 14—19. excel to the edifying of the Church. ^l For if

I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

ⁱ 1 Cor. xiv. 40. ¹ Let all things be done

^m 1 Cor. xiv. 33—35. decently and in order. ⁿ For

God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their

The public service of God must be conducted with decency and order. Women are not to perform the offices of the Church. Men are not to officiate with the head covered, and no woman is to take part in public worship with her head uncovered.

husbands at home : for it is a shame for women to speak in the church. ^a Let the ^a 1 Tim. ii. 11—15. woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence : for Adam was first formed, then Eve : and Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity, and holiness with sobriety. ^o Every man praying ^o 1 Cor. xi. 4—7. or prophesying having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head ; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn : but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God : but the woman is the glory of the man. ^p For ^p 1 Cor. xi. 10. this cause ought the woman to have ¹ power on her head, because of the angels. ^q Judge ^q 1 Cor. xi. 13—16. in yourselves ; is it comely that a woman pray unto God uncovered ? Doth not even

¹ A covering, in token of her subjection to authority, ἡγευσίαν.

nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair it is a glory to her: for her hair is given her for a covering.—But, if any man seem to be contentious, we have no such custom, neither the churches of God.

[†] 1 Cor. i. 12. [†] Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

We may not factiously attach ourselves to this or that teacher as the leader of a party in the Church; for all ministers of the Gospel are but fellow-servants of the same Lord.

[†] 1 Cor. iii. [†] For ye are yet carnal: for

3—9.

whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. Now he that planteth, and he that watereth are one; and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. [†] Therefore let no man glory in men. For all things are yours;

[†] 1 Cor. iii. 21—23.

whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's. "And these things, brethren, I have in a figure transferred to myself and to Apollos, for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? And what hast thou, that thou didst not receive? now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?

St. Paul again deprecates dissension; and whatever may be the pretensions of any other teacher, requires from him an acknowledgment of his own divine commission. And to furnish those whose spiritual good he has at heart with a proof of his faithfulness in the ministry, and that he was not inferior to the greatest of the apostles, he details his own personal history.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye may be like minded, having the same love, being of one accord, of one mind. "If any man think himself to be a prophet or

spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. "Let a man

¹ 1 Cor. iv. 6, 7.

² Phil. ii. 1.

³ 1 Cor. xiv. 37, 38.

⁴ 1 Cor. iv. 1-4.

so account of us, as of the ministers, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful: but with me it is a very small thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For ¹ I know nothing by myself; yet am I not hereby justified: but He that judgeth me ^a is the Lord. ² But we are made manifest to God; and I trust also are made manifest in your consciences. For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance and not in heart. For whether we be beside ourselves, it is to God: or whether ^a 1 Thess. ii. 19, 20. we be sober, it is for your cause. ^a For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ at his coming? For ye are our ^b 2 Cor. xi. 2. glory and joy. ^b For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a ^c 2 Cor. xi. 5. chaste virgin to Christ. ^c For I suppose I was not a whit behind the very chiefest apostles.

¹ Or, "I am not conscious of any fault," οὐδὲν ἐμαυτῷ ἀννοῖα.

St. Paul's education as a Pharisee, and former bitter persecution of the religion of the Gospel. God's mercy in miraculously revealing Jesus Christ to him: the commencement of his ministry: his danger at Damascus: his presentation by St. Barnabas to St. James and St. Peter: his retirement to Tarsus; and his being deputed, fourteen years afterwards, by the Church of Antioch, to consult the apostles and elders at Jerusalem: the recognition of his apostolic authority at that time by St. James, St. Peter, and St. John: his mission to the Gentiles: and his assertion of the authority of an apostle by publicly rebuking St. Peter.

^d And I thank Christ Jesus ^{d 1 Tim. i. 12—14.}

our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus. *Howbeit for this

^{e 1 Tim. i. 16.}

cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them

which should hereafter believe unto life everlasting. ^f For ye have heard of my con-

^{f Gal. i. 13—17.}

versation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might

preach Him among the heathen, immediately
 I conferred not with flesh and blood : neither
 went I up to Jerusalem to them, which were
 apostles before me ; but I went into Arabia, and
 returned again unto Damascus. ^g In Damas-
 cus the governor under Aretas the king kept
 the city of the Damascenes with a garrison,
 desirous to apprehend me ; and through a
 window in a basket was I let down by the
 wall and escaped his hands. ^h Then after
 three years I went up to Jerusalem to see
 Peter, and abode with him fifteen days. But
 other of the apostles saw I none, save James
 the Lord's brother. ⁱ Afterwards I came into
 the regions of Syria and Cilicia ; and was un-
 known by face unto the churches of Judea,
 which were in Christ : but they had heard
 only, that he, which persecuted us in times
 past, now preacheth the faith which once he
 destroyed. And they glorified God in me.
 Then fourteen years after I went up again to
 Jerusalem with Barnabas, and took Titus with
 me also. And I went up by revelation, and
 communicated unto them that gospel which I
 preach among the Gentiles, but privately to
 them which were of reputation, lest by any
 means I should run, or had run, in vain. But
 neither Titus, who was with me, being a

^g 2 Cor. xi.
32, 33.

^h Gal. i. 18,
19.

ⁱ Gal. i. 21—
24.

^k Gal. ii. 1—
14.

Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage; to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of those, who seemed to be somewhat, whosoever they were, it maketh no matter to me,—God accepteth no man's person; for they who seemed to be somewhat in conference added nothing to me. But contrariwise, when [¹ James, and Cephas, and John who seemed to be pillars,] saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when [they] perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would we should remember the poor;

¹ By transposing the words within brackets [], the sense is made more clear.

the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away by their dissimulation. But when I saw, that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou being a Jew livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews. ¹ For do I now ¹ persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

¹ Gal. i. 10.

^m 2 Cor. xi. 17, 18.

^m That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also.

ⁿ 2 Cor. x. 7.

ⁿ Do ye look on things after

St. Paul further insists upon his claim to be accounted a true servant of Christ, by mentioning the various perils and personal sufferings undergone by him in his apostleship: the remarkable revelation vouchsafed to him, and the bodily infirmity

¹ Or, "propitiate," *πειθω*, as in Matt. xxviii. 14, and Acts xii. 20.

with which God then humbled him, that the divine power might be more conspicuous in his weakness.

the outward appearance? If any man trust to himself that he is Christ's, let him

of himself think this again, that as he is Christ's, even so are we Christ's. ° I speak ^{° 2 Cor. xi. 21—31.} as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak

and I am not weak? who is offended and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. ^p It is not expedient for me doubtless to glory. I will come to visions, and revelations of the Lord. I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body I cannot tell: God knoweth) how that he was caught up into Paradise; and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself will I not glory, but in mine infirmities. ^q And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather

^p 2 Cor. xii.
1—5.

^q 2 Cor. xii.
7—9.

glory in my infirmities, that the power of Christ may rest upon me. ' From henceforth ^{' Gal. vi. 17.} let no man trouble me : for I bear in my body the marks of the Lord Jesus.

And he thankfully acknowledges the great success of his ministry to the Gentiles to have been effected by the assisting grace of God.

^{' I have therefore whereof} ^{^{' Rom. xv. 17—19.}}
 I may glory through Jesus Christ in those things, which pertain to God. For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God : ^{' 1 Cor. xv. 9—11.} ' for I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am ; and His grace which was bestowed upon me was not in vain : but I laboured more abundantly than they all ; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed : ^{^{' Rom. xv. 19—21.}} " so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation : but as it is written, ¹ To

¹ Isaiah lii. 15.

whom He was not spoken of, they shall see :
 and they that have not heard shall under-
 stand. ^v Now thanks be unto God, which al-
 ways causeth us to triumph in Christ, and
 maketh manifest the savour of His knowledge
 by us in every place. For we are unto God
 a sweet savour of Christ, in them that are
 saved and in them that perish : to the one we
 are the savour of death unto death ; and to
 the other the savour of life unto life. And
 who is sufficient for these things ? For we
 are not as many, which corrupt the word of
 God : but as of sincerity, but as of God, in the
 sight of God, speak we in Christ.

^x 2 Cor. iv.
 1—7.

^x Therefore, seeing we have
 this ministry, as we have re-
 ceived mercy, we faint not ;
 but have renounced the hid-
 den things of dishonesty, not
 walking in craftiness, nor
 handling the word of God
 deceitfully : but by manifes-
 tation of the truth commend-
 ing ourselves to every man's
 conscience in the sight of
 God. But if our gospel be hid, it is hid
 to them that are lost : in whom the god of
 this world hath blinded the minds of them

Such was the perseve-
 rance, and sincerity,
 and disinterestedness
 of St. Paul and his
 fellow-labourers in the
 gospel, that the divine
 truths they taught
 could be hid only to
 those who were blind-
 ed by their own world-
 ly-mindedness. But the
 treasure of the gospel
 was committed to weak
 and mortal vessels, and
 their sufferings made
 a spectacle to the
 whole world, in order
 that the power might
 be more evidently of
 God.

which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. ^y For I think that God hath set forth ¹ 1 Cor. iv. 9. us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. ^z Even ¹ 1 Cor. iv. 11—13. unto this present hour, we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the earth, and are the offscouring of all things unto this day. ^a We are troubled ² 2 Cor. iv. 8 —12. on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus

might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then, death worketh in us, but life in you.

^b 1 Cor. ii. 1. ^b And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; ^c not with wisdom of words, lest the cross of Christ should be made of none effect. ^d For I determined not to know any thing among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. ^e For the kingdom of God is not in word but in power. ^f For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the

Their testimony, for the same reason, was not recommended by any human eloquence or learning, but by the visible working of the Holy Spirit; and yet their preaching was in truth the highest wisdom.

^e 1 Cor. ii. 2
—5.

^e 1 Cor. iv. 20.
^f 1 Cor. i. 26
—29.

things which are mighty ; and base things of the world, and things which are despised hath God chosen ; yea, and things which are not, to bring to nought things that are : that no flesh should glory in His presence. ^g But he ² ^{17, 18.} ^{Cor. x.} that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth ; ^h that, ac- ¹ ^{Cor. i. 31.} cording as it is written, “¹ He that glorieth, let him glory in the Lord.” ⁱ Howbeit we ¹ ^{Cor. ii. 6} ^{—8.} speak wisdom among them that are perfect : yet not the wisdom of this world, nor of the princes of this world, that come to nought : but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory : which none of the princes of this world knew : for had they known it, they would not have crucified the

Having thus warned us effectually against false teachers, St. Paul entreats us, not passively and blindly, but with a rational conviction, to be followers of him alone, as he had followed Christ.

Lord of glory. ^k I write not ¹ ^{Cor. iv.} ^{14—16.} these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers : for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech

¹ Jer. ix. 24.

^l 1 Cor. xi. 1. you, be ye followers of me. ¹ Be ye followers
^m 2 Cor. i. 24. of me, even as I also am of Christ. ^m Not for
 that we have dominion over your faith, but are
 helpers of your joy: for by faith ye stand.

ⁿ 1 Thess. v. 21. ⁿ Prove all things: hold fast that which is
 good.

^o Phil. iii. 15, 16. ^o Let us therefore as many
 as be perfect be thus minded: We are again exhorted
to Christian unity.

and if in any thing ye be otherwise minded,
 God shall reveal even this unto you. Never-
 theless, whereto we have already attained, let
 us walk by the same rule, let us mind the
 same thing.

^p Rom. xv. 5, 6. ^p Now the God of patience and
 consolation grant you to be likeminded one
 toward another, according to Christ Jesus:
 that ye may with one mind and one mouth
 glorify God, even the Father of our Lord Jesus
 Christ.

CHAPTER XV.

OF THE INTENTION OF THE JEWISH DISPENSATION.

St. Paul's exceeding sorrow for the fallen state of Israel.

It is the distinction of the Jews above all other nations, that they alone had once the written oracles of God committed to their keeping. But God's faithfulness may not be impeached because he has rejected the disbelieving Jews; nor may they as a nation complain justly of His dealing with them, if, after having raised them up for a time by His sovereign will (as He once raised up Pharaoh and the Egyptians), He by His sovereign will again depress them for their wickedness, and call other nations to their glorious privileges. Besides, they had long known from their own prophets that the Gentiles were to be called to be God's people.—What, then, was the meaning of the covenant with Abraham, and of the Mosaic Law? As to the first, the Covenant of Faith, given to Abraham several hundred years before the law, we are at this day still called under it to the Gospel, as the sons of Abraham, not of the flesh, but of the promise. Hagar and her son Ishmael, Abraham's seed according to the flesh, were types of the Jewish Church continuing in bondage to the law; but Sarah and her son Isaac, born of promise, represented the in-

visible Universal Church of Christ. As to the Mosaic Law, it was a sort of intermediate dispensation between the patriarchs and Christ ; it did not disannul the Abrahamic covenant, but was added to it to convince men of the impossibility of their being justified under any law of works, and to point out to them the only source of justification in God's free mercy. It was, as it were, the schoolmaster to bring us to Christ ; and now that it is past away, we are as heirs no longer under pupillage, or as persons released from a former marriage tie, and now at liberty to enter into another contract. The law was but a shadow of the Gospel. The sacrifice of oblation typified the effectual offering of the incarnate Son ; the sanctifying of the tabernacle and congregation by the sprinkling of blood, the cleansing of the spiritual worshipper by the blood of Jesus ; the yearly entrance of the high priest into the most holy place, the entrance of our Great Intercessor once for all into the presence of God, the true Holy of Holies ; and the Rest given to the Israelites in Canaan was a figure of our promised rest in heaven. And yet God has not altogether cast away His chosen people ; but there is a remnant of them who have not been blinded, and in the end all Israel shall be brought back to God. In the mean time, the adopted Gentiles may not despise the Jews, but should take warning from their obstinacy, and consider that they themselves, who were once so far off from God, are now admitted, by His grace alone, to form part of the Universal Church.

^aRom. ix. 1 ^a I say the truth in Christ, I
—5. lie not, my conscience also
bearing me witness in the

St. Paul affectionately expresses his exceeding sorrow for the Jews, and his anxiety for their salvation.

Holy Ghost, that I have great heaviness, and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh : who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. ^b Brethren, my ^b Rom. x. 1
—3.
heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ^c For in Christ Jesus neither circum- ^c Gal. vi. 15.
cision availeth any thing nor uncircumcision, but a new creature.

But if a thorough change of heart and life be all that is required from the circumcised or uncircumcised, it may be said, What advantage had the Jews?—They had especially the great advantage of being the depositaries of God's word and pro-

^d What advantage then hath ^d Rom. iii. 1
—8.
the Jew? or what profit is there of circumcision? Much every way : chiefly, because that unto them were committed the oracles of God. For what if some did not be-

lieve? shall their unbelief make the faith of God without effect? God forbid: Yea, let God be true, but every man a liar; as it is written, "That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? and not rather (as we be slanderously reported, and as some affirm that we say,) Let us do evil that good may come? whose damnation is just. * Thou wilt say, then unto me, Why doth he yet find fault? For who hath resisted His will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?

mises to their nation; which will be all made good, although the unbelieving have been rejected. St. Paul answers all profane remonstrance against God's severity by shewing that the Creator exercises the same power over His creation as the potter over his clay. He once upheld the devoted nation of the Jews, as He has now raised up His chosen Church, consisting both of Jews and Gentiles. For His sovereign will is exercised without unrighteousness either in preferring or rejecting any nation.

* Rom. ix. 19
—24.

¹ Psalm li. 4.

¹ Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to show His wrath, and to make His honour known, endured with much long suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles? ^{‘Rom. ix. 14} What shall _{—18.} we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, “² I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scrip-

¹ In the 18th chapter of Jeremiah, under the type of a potter, is showed God’s absolute power in disposing of nations. See verse 6, &c. “*O house of Israel, cannot I do with you as this potter? saith the Lord: behold as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down,*” &c. &c.

² Exod. xxxiii. 19. These words were spoken to Moses in answer to his intercession for *the people*, after the idolatry of the golden calf, “*Consider that this nation is thy people,*” verse 13; and verse 16, “*So shall we be separated, I and thy people, from all the people that are upon the face of the earth.*”

ture saith unto Pharaoh, “¹ Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout the earth.” Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

^g Rom. x. 19
—21.

^g But I say, Did not Israel know? First Moses saith, “² I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.” But Esaias is very bold, and saith, “³ I was found of them that

Nor was Israel ignorant of God's intention to admit the Gentiles to the privileges of His people, for it had been proclaimed to them by many of their own prophets; and Christ was sent to confirm the patriarchal promises to the Gentiles as well as to the Jews.

sought me not; I was made manifest unto them that asked not after me.” But to Israel he saith, “⁴ All day long have I stretched forth my hands unto a disobedient and gainsaying people.” ^h Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy; as it is written, “⁵ For this cause I will confess to Thee among the Gentiles, and sing unto Thy name.” And

^a Rom. v. 8
—12.

¹ Exod. ix. 16.

² Deut. xxxii. 21.

³ Isaiah lrv. 1.

⁴ Isaiah lrv. 2.

⁵ Psalm xviii. 49.

again he saith, “¹ Rejoice, ye Gentiles, with His people.” And again, “² Praise the Lord, all ye Gentiles; and laud Him all ye people.” And again Esaias saith, “³ There shall be a root of Jesse, and He shall rise to reign over the Gentiles; in Him shall the Gentiles trust.”

¹ As he saith also in Osee, “⁴ I will call them ^{1 Rom. ix. 25, 26.} my people which were not my people; and her beloved which was not beloved;” “⁵ and it shall come to pass that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.”

But we may say, how then were God's promises made good to Abraham? They were so ² because the giving of the Mosaic law, 430 years afterwards, did not make void the covenant with him and with his seed; but all whose present faith in Jesus Christ is as undoubting as the faith which was imputed unto Abraham for righteousness, will be partakers of the blessings promised to him.

¹ What shall we then say ^{1 Rom. iv. 1.} that Abraham, our father as pertaining to the flesh, hath found? ¹ Brethren, I speak ^{1 Gal. iii. 15 — 18.} after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham, and his seed were the promises made. He saith not, “And to seeds,” as of many; but as of

¹ Deut. xxxii. 43.² Psalm cxvii. 1.³ Isaiah xi. 10.⁴ Hosea ii. 23.⁵ Hosea i. 10.

one, “¹And to thy seed,” which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. . For if the inheritance be of the law it is no more of promise: but

^m Gal. iii. 9. God gave it to Abraham by promise. ^m So then they which be of faith are blessed with

ⁿ Gal. iii. 6. faithful Abraham: ⁿ even as “² Abraham believed God, and it was accounted to him for righteousness.” ^o Now it was not written for

^o Rom. iv. 23, 24. his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our

^p Gal. iii. 13, 14. Lord from the dead. ^p Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, “³Cursed is every one that hangeth on a tree:” that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

^q Gal. iii. 7, 8. ^q Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scrip-

Thus all who are of the faith are spiritually Abraham's children; and the gospel of justification through faith was proclaimed to him before his cir-

¹ Gen. xxii. 18.

² Gen. xv. 6.

³ Deut. xxi. 23.

cumcision, in order that he might not be the spiritual father of the circumcision only, but of all the outwardly uncircumcised (but circumcised in heart) who should believe. Nor has God's promise failed, because some unbelieving Israelites have been rejected. For all the actual posterity of Abraham never were regarded as the chosen seed. The posterity of Isaac was preferred to that of Ishmael (Isaac being at the same time a type of the Church born to the freedom of the gospel, Ishmael of the Jews still wilfully remaining in their legal bondage), and Jacob was preferred to Esau.

ture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, " 'In thee shall all nations be blessed.' —¹Com-²Rom. iv. 9
—14.
eth this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that ²faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the pro-

¹ Gen. xii. 3.

² Gen. xv. 6.

mise that he should be the heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith. For if they, which are of the law be heirs, faith is made void, and the promise made of none effect. ^{*Rom. iv. 16, 17.} 'Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all, (as it is written, "¹ I have made thee a father of many nations") before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. ^{† Rom. ii. 26 —29.} 'Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law ? For he is not a Jew, which is one outwardly ; neither is that circumcision, which is outward in the flesh : but he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of

¹ Gen. xvii. 5.

men, but of God. ' Not as though the word ^{'Rom. ix. 6}
of God hath taken none effect. For they are
not all Israel, which are of Israel : neither be-
cause they are the seed of Abraham, are they
all children : but " ¹ In Isaac shall thy seed be
called." That is, they which are the children
of the flesh, these are not the children of
God : but the children of the promise are
counted for the seed. " Tell me, ye that de- ^{" Gal. iv. 21}
sire to be under the law, do ye not hear the ^{—23.}
law ? For it is written, that Abraham had
two sons, the one by a bondmaid, the other
by a freewoman. But he who was of the
bondwoman was born after the flesh : but he
of the freewoman was by promise. " For this ^{" Rom. ix. 9.}
is the word of promise, " ² At this time will I
come, and Sarah shall have a son." " Which ^{" Gal. iv. 24}
things are an allegory : for these are the two ^{—31.}
covenants ; the one from the mount Sinai,
which ³ gendereth to bondage, which is Agar.
For this Agar is mount Sinai in Arabia, and
answereth to Jerusalem which now is, and is
in bondage with her children. But Jerusalem
which is above is free, which is the mother of
us all. For it is written, " ⁴ Rejoice, thou

¹ Gen. xxi. 12.² Gen. xviii. 10.³ " Bringeth forth children."⁴ Isaiah liv. 1.

barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children, than she which hath an husband." Now we, brethren, as Isaac was, are the children of promise. But, as then ¹he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture, "² Cast out the bondwoman, and her son : for the son of the bondwoman shall not be heir with the son of the freewoman."

¹ Rom. ix. 10
—13.

So then, brethren, we are not children of the bondwoman, but of the free. ³ And not only this ; but when Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth ;) it was said unto her, "⁴ The elder shall serve the younger." As it is written, "⁴ Jacob have I loved, but Esau have I hated."

² Gal. iii. 19,
20.

² Wherefore then serveth the law ?—It was added because of transgressions, till

It may be asked again, why then was the law of Moses ever given ? It was added to the Abrahamic covenant

¹ See Gen. xxi. 9.

³ Gen. xxv. 23.

² Gen. xxi. 10.

⁴ Malachi i. 2, 3.

to convince men that they were transgressors, by pointing out the great sinfulness of acts which never had been known as sins, but for its positive commandments. And yet the law was not the cause of sin; being not made to restrain the righteous but the wicked: nor was it the cause of spiritual death to any one, but only his own indwelling sin. Yet where sin abounded, God's pardoning grace through Jesus Christ abounded more, and brought us from its tyranny to a new life under the reign of grace.

the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator. ¹ Now a mediator is not a mediator of one, but God is one. ^a More- ^a Rom. v. 20. over the law entered that the offence might abound. ^b Be- ^b Rom. iv. 15. cause the law worketh wrath: for where no law is, there is no transgression. ^c Nay, I had ^c Rom. vii. 7. not known sin but by the law: ^d for by the law is the know- ^d Rom. iii. 20. ledge of sin: ^e for I had not ^e Rom. vii. 7 —11.

known lust, except the law had said, "Thou shalt not covet." But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but, when the commandment came, sin revived, and I died. And the commandment,

¹ The law was not ordained, like the covenant with Abraham, by the voice of God himself, but by ministering angels only, and through the hands of Moses, as a mediator between the Jews and God; and that mediation did not affect the former covenant with Abraham, because, in order to do so, it must have been between the very parties to the former covenant; for a mediator is not "a mediator of one" only of two parties, "but God is one" only of the two who were concerned in the Abrahamic covenant, and He alone, not Abraham, was present at the giving of the law.

which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.

^fRom. vii. 7. ^fWhat shall we say then? Is the law sin?

^g1 Tim. i. 8 ^gGod forbid. ^hBut we know that the law is
—11.

good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God, which was

^hRom. vii. 12, 13. committed to my trust. ^hWherefore the law

is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid: but sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

ⁱRom. v. 20, 21. ⁱBut where sin abounded grace did much

more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus

^kGal. ii. 19 Christ our Lord. ^kFor I through the law am
—21.

dead to the law, that I might live unto God. I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me. I do not frustrate the grace of God : for if righteousness come by the law, then Christ is dead in vain.

But the Mosaic law, although it could not justify us, was not opposed to the former Covenant of Promise. It was a sort of school-master to lead men on towards a higher knowledge ; and now that they have attained their spiritual maturity, it is succeeded by a better dispensation, under which (as was foretold) they have a more perfect knowledge of God, and of the way in which He will be worshipped. Under the law we were as heirs in their minority ; but we are now admitted to our full adoption as the sons of God. Under the law we were as persons in the bonds of a present marriage ; but now that tie is loosened, and we are at liberty to unite ourselves with Christ.

¹ Is the law then against ¹ Gal. iii. 21. the promises of God ?—God forbid : for if there had been a law given, which could have given life, verily righteousness should have been by the law. ^m But before faith came, ^m Gal. iii. 23 —26. we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus.

ⁿ For there is verily a disannulling of the ⁿ Heb. vii. 18, 19. commandment going before for the weakness

° Heb. viii. 7
—13.

and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did ; by the which we draw nigh unto God. ° For if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, “ ‘ Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah : not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days saith the Lord ; I will put my laws into their mind, and write them in their hearts ; and I will be to them a God, and they shall be to me a people : and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord : for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” In that He saith a new covenant, He hath made the first

¹ Jer. xxxi. 31—34.

old. Now that which decayeth and waxeth old, is ready to vanish away.—^p Now I say, ^{Gal. iv. 1-5.} that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. ^{Gal. iv. 7.} Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.—^r Know ye not, bre- ^{Rom. vii. 1-6.} thren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman who hath a husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the

law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

* Col. ii. 16,
17.

* Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. 'For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

' Heb. x. 1—
10.

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a

Therefore the legal rites, which to the gospel were but as the shadow to the substance, are abolished. The yearly sacrifice of expiation could not do away with sin: but it typified the one effectual offering of Himself by the incarnate Son of God, which has supplied its place. And the sanctifying of the tabernacle with its utensils, and of the congregation for the legal services, by sprinkling them with blood, signified that the spiritual worshipper can be made clean from the taint attaching even to the best works only by the blood of Jesus.

remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world, He saith, “¹ Sacrifice and offering thou wouldest not, but a body thou hast prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God.” Above when He said, “Sacrifice, and offering, and burnt offerings, and offering for sin thou wouldest not, neither hadst pleasure therein;” which are offered by the law; then said He, “Lo, I come to do Thy will, O God:” He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. “And for this cause He ^{“ Heb. ix. 15}
_{—23.} is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is there must also of necessity be the death of the testator. For a testament is

¹ Psalm xl. 6—8.

of force after men are dead : otherwise it is of no strength at all, while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, “¹ This is the blood of the testament, which God hath enjoined unto you.” Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these. “ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God ?

“ Heb. ix. 13,
14.

¹ Exodus xxiv. 6—8.

The outer and the inner tabernacle, with all their sacred apparatus, had their mysterious hidden signification; and the High Priest who entered once a year into the most holy place, to present the blood of sacrifice before God, was a type of Christ, the great High Priest, who has entered once for all into God's presence, the true Holy of Holies, and obtained our redemption. How Christ was qualified for this sacerdotal office—as being made man, and subjected to man's sufferings and temptations; and especially as being designated by God Himself for an High Priesthood, after the order of Melchisedec.

^x Then verily the first cove- ^{x Heb. ix. 1}
^{-12.}nant had also ordinances of divine services, and a worldly sanctuary. For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew bread; which is called the sanctuary. And after the second veil, the tabernacle, which is called the holiest of all: which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna,

and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost thus signifying, that the way into the holiest of all was not yet

made manifest, while as the first tabernacle was yet standing : which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ; which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us. ^y For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us : nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others ; for then must He often have suffered since the foundation of the world : but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. ^z For every high priest taken from among men is ordained for men in things pertaining to God,

^y Heb. ix. 24
—26.

^z Heb. v. 1—
3.

that he may offer both gifts and sacrifices for sins : who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself to offer for sins. ^a Wherefore in all things it behoved ^a Heb. ii. 17, 18. him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succour them that are tempted. ^b For we have not an high priest, which ^b Heb. iv. 15. cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. ^c Who in the ^c Heb. v. 7—11. days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared ; though He were a Son, yet learned He obedience by the things which He suffered ; and being made perfect, He became the author of eternal salvation unto all them that obey Him, called of God an High Priest after the order of Melchisedec.

Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. ^d For this Melchisedec, king of Salem, priest of the most high God, ¹ who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all, first being by interpretation king of righteousness, and after that also king of Salem, which is king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of

Concerning Melchisedec, St. Paul could have disclosed many things, but they were too hard for the apprehension of those for whom he wrote. But he briefly shows that he was more eminent than either Abraham or the High Priests of the Jewish law, as having been personally a type of Christ; as having taken tithes from Abraham himself, and in him from the Jewish priesthood, and given him the sacerdotal blessing; and inasmuch as his priesthood, in the everlasting priesthood of our Lord, has superseded that of the Mosaic law.

^d Heb. vii. 1
—17.

¹ Gen. xiv. 18—20.

the loins of Abraham ; but he whose descent is not counted from them, received tithes of Abraham, and blessed him, that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes ; but there he received them, of whom it is witnessed, that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him. If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron ? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda ; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident, for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.

For He testifieth, “¹ Thou art a priest for ever after the order of Melchisedec.”

^e Heb. vii. 20. * And inasmuch as not without an oath he was made

^f Heb. vii. 22. priest, ^f by so much was Jesus made a surety of a

^g Heb. vii. 21. better testament. ^g For those priests were made without an oath : but this with an oath by him that said unto him, “ The Lord sware, and will not repent, Thou art a priest for ever after the order of

^h Heb. vii. 23
—28.

Melchisedec.” ^h And they

truly were many priests, because they were not suffered to continue by reason of death : but this man, because he continueth ever hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; who needeth not, as those high-priests, to offer up sacrifice, first

The higher dignity of the Melchisedecial priesthood of our Lord, when compared with the Levitical priesthood. It was confirmed to him by the oath of God : it was without change or succession. It required the offering of no sacrifice for the priest himself, and but one all-sufficient offering for the sins of the whole world ; which needs not to be repeated. But he too, like Aaron and his successors, was called by God to the sacerdotal office.

¹ Psalm cx. 4.

for His own sins, and then for the people's : for this He did once when He offered up Himself. For the law maketh men high-priests, which have infirmity ; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. ⁱ And ^{1 Heb. x. 11}
^{—18.} every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins : but this man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us : for after that He had said before, “ ¹ This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; and their iniquities will I remember no more.” Now where remission of these is, there is no more offering for sin.
^k And no man taketh this honour unto himself, ^{k Heb. v. 4—}
^{6.} but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made a high-priest, but He that said unto

ⁱ Jer. xxxi. 33, 34

Him, “¹ Thou art my Son, to day have I begotten Thee.” As He saith also in another place, “² Thou art a priest for ever, after the order of Melchisedec.”

¹ Heb. x. 19
—23.

¹ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the

And thus we have a new way opened for us into the true Sanctuary of God, by the blood of Jesus; and in God's oath and promise we have a double ground of confidence in the hope set before us.

veil, that is to say, His flesh; and having an high-priest over the house of God: let us draw near with a true heart in full assurance of

^m Heb. vi. 13
—20.

faith, for He is faithful that promised. ^m For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, “³ Surely blessing I will bless thee, and multiplying I will multiply thee.” And so, after he had patiently endured he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible

¹ Psalm ii. 7.

² Psalm cx. 4.

³ Gen. xxii. 16, 17.

for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil ; whither the Forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Therefore the law is not destroyed, but rather is fulfilled by the gospel. For its great design was thus to lead us on to Christ, the end at which it pointed.

ⁿ Do we then make void ⁿ Rom. iii. 31. the law by faith ? God forbid : yea, we establish the law.

^o For Christ is the end of the ^o Rom. x. 4. law for righteousness to every

one that believeth.

A short recapitulation of what has been said concerning the spiritual ministry of Him who was no earthly priest, in the sanctuary of heaven ; and the services of the tabernacle, which were significant of heavenly things. Moses, in raising up the edifice of the law, acted only ministerially as a servant : whereas our Lord built His Church, and governs it, not as a servant, but with the authority of a Son. And they who prefer the service of the earthly tabernacle are reminded, that they have no right to partake of the one living sacrifice prefigured by

^p Now of the things which ^p Heb. viii. 1 —6. we have spoken this is the sum : We have such an High-priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high-priest is ordained to offer gifts and sacrifices : wherefore it is of necessity that this Man have somewhat also to offer. For

if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly

it. But the flesh of the Levitical sin-offering was burnt, as our Lord also suffered, without the gate, to remind us that they who would partake of Jesus must go forth from Judaism, and have no abiding city here.

things: as Moses was admonished of God when he was about to make the tabernacle; for, “¹See,” saith He, “that thou make all things according to the pattern shewed to thee in the mount.” But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises.

^q Heb. iii. 1
—6.

^q Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this Man was counted worthy of more glory than Moses, inasmuch as He who hath builded the house hath more honour than the house. For every house is builded by some man; but He that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things

¹ Exodus xxv. 40; xxvi. 30.

which were to be spoken after, but Christ as a Son over His own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

^r Seeing then that we have a great High ^r Heb. iv. 14. priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

^{*} We have an altar, whereof they have no right ^{* Heb. xiii. 10 — 14.} to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth, therefore, unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come.

The words of the Holy Spirit in the 95th Psalm, immediately referring to the circumstances of the passage of the Israelites through the wilderness, had reference also to the promise of a future rest, to be given to us as well as them; of which the rest in Canaan was a type.

[†] Wherefore, as the Holy ^{† Heb. iii. 7 — 11.} Ghost saith, “[†] To-day, if ye will hear His voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My

[†] Psalm xc. 7—11.

works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known My ways. So I sware in My wrath,

^u Heb. iii. 16. "They shall not enter into My rest." "For some, when they had heard, did provoke; howbeit not all that came out of Egypt by

^w 1 Cor. x. 5. Moses. ^w But with many ¹ of them God was not well pleased: for they were overthrown in

^x Heb. iii. 17
—19. the wilderness. ^x But with whom was He

grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see, that they could not enter in because of unbelief.

^y 1 Cor. x. 6
—11.

^y Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, "² The people sat down to eat and drink, and rose up to play." Neither let us commit fornication, as

And we are warned thereby, that in our earthly pilgrimage we must beware of those sins of disbelief and disobedience which called down God's judgments on the Israelites. God's promised rest, from which the disobedient Jews were to be debarred, could not mean the seventh day's rest, for that they had enjoyed from the beginning. Nor could the warning words of David, "¹⁰

¹ "The greater part," τοῖς πλείοσιν.

² Exod. xxxii. 6.

day harden not," &c. refer to the rest obtained for them by Joshua in the earthly Canaan. It therefore must have meant a different rest, remaining to us, and called the rest of God, because they who enter into it will rest from their earthly toil, as God rested from His work.—It is the rest of heaven, the spiritual Mount Sion, the city of God, where He will be manifested in a different manner from the former terrible manifestation of Himself at Sinai: but where, associated with saints and angels, we shall enjoy His presence and the presence of the blessed Mediator. Our encouragement to go on with patience in our Christian course, and our great danger, if we disobey the voice, which has announced things more momentous than those proclaimed by Moses in the wilderness.

some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. ^{* Heb. iv. 1} Let us, _{—5.} therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as He said, "As I have sworn in my wrath, If they shall enter into *my* rest:" although the works were finished from the foundation of the world. For he spake in a certain place of

the seventh day on this wise, “¹ And God did rest the seventh day from all His works :” and in this place again, “ If they shall enter into my rest.”—^a Again, he limiteth a certain day, saying in David, “ To-day,” after so long a time ; as it is said, “ To-day, if ye will hear His voice, harden not your hearts.” For if ² Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest for the people of God. For he that is entered into his rest, he also hath ceased from his own works, as

^b Heb. iv. 6. God did from His.—^b Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not

^c Heb. iv. 11. in because of unbelief : ^c let us labour therefore to enter into that rest, lest any man fall after

^d Heb. xii. 18 —24. the same example of unbelief. ^d For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet and the voice of words ; which voice they that heard intreated that the word should not be spoken to them any more (for they could not endure that which was commanded. “ ³ And if so much as a beast touch the mountain, it shall be stoned or

¹ Gen. ii. 3.² That is, “ Joshua.”³ Exod. xix. 13.

thrust through with a dart:" and so terrible was the sight, that Moses said, " I exceedingly fear and quake") : but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—^e Wherefore, seeing ^eHeb. xii. 1, 2, we also are compassed about with such a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. ' See that ye refuse not 'Heb. xii. 25 —27. Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven : whose voice then shook the earth ; but now He hath promised, saying, "¹ Yet once more I shake not

¹ Haggai ii. 6.

the earth only, but also heaven." And this word, "Yet once more," signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

^g Gal. v. 1—
4.

^g Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For (^h as I wrote afore in few words, whereby, when ye read ye may understand my knowledge in the mystery of Christ) ⁱ in Jesus Christ neither circum-

Therefore we may assert our freedom from the bondage of the law, since there is now no difference of nation or condition, but all who belong to Christ are spiritually Abraham's seed, and heirs of Abraham's promise. St. Paul could boast as much as any one of his own legal righteousness, but he renounced it as quite worthless. He declared that he knew no longer the distinction between Jew and Gentile, for that a new era was begun, and he proclaimed himself a commissioned minister of the new covenant, though he had no ability but what he derived from God. The excellence of the gospel ministry above that of the law, all glorious as it had been.

^h Eph. iii. 3,
4.

ⁱ Gal. v. 6.

¹ But we are still called even to a higher and purer practice of all that was right in itself before the law existed.—See Archbishop Whately, Essay v. Sect. 2. on the difficulties in St. Paul.

cision availeth anything, nor uncircumcision ; but faith which worketh by love : ^k where ^k Col. iii. 11. there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free ; but Christ is all, and in all : ^l there ^l Gal. iii. 28, 29. is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. ^m For we are ^m Phil. iii. 3, 7. the circumcision which worship God in the spirit, and rejoice in Jesus Christ, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any man thinketh that he hath whereof he might trust in the flesh, I more : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ; concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless : but what things were gain to me, those I counted loss for Christ. ⁿ But God who is rich in mercy, for ⁿ Eph. ii. 4, 7. His great love, wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;) and hath raised us up together, and made us sit together in heavenly places in

Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ

^o2 Cor. v. 16. Jesus. ° Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more: ^p old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.

^p2 Cor. v. 17, 18. ^q 2 Cor. iii. 4—13. q And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God; who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so ¹ that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

¹ See Exod. xxxiv. 29, &c.

For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech : and not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished : ^r but we all, with open ^{2 Cor. iii. 18.} face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, ¹ even as by the Spirit of the Lord.

The sum of all is, that the Gentiles, through the righteousness of faith, have obtained the justification which they looked not for, and which the Jews, who sought it only by their own legal righteousness, have not obtained. Their stumbling-stone was the doctrine of salvation by faith in a crucified Redeemer.

^s What shall we say then ? ^{s Rom. ix. 30 —33.}

That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling

¹ Or, "As by the Lord the Spirit," *καθ' ὅπερ ἀπὸ Κυρίου πνεύματος.*

stone ; as it is written, “¹ Behold I lay in Sion a stumbling stone, and rock of offence ; and whosoever believeth on Him shall not be ashamed.”

¹ Rom. xi. 1
—4.

‘ I say then, Hath God cast away His people ? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. Wot ye not what the scripture saith of Elias ? how he maketh intercession to God against Israel, saying, “² Lord, they have killed Thy prophets, and digged down Thine altars ; and I am left alone, and they seek my life.” But what saith the answer of God unto him ? “³ I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.” “⁴ Esaias also crieth concerning Israel, “⁴ Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved : for He will finish the work⁵, and cut it short in

Yet the Apostle, as an Israelite, rejoices that God has not cast off all His people ; but, as more than 7,000 men remained untainted by idolatry, when Elijah thought that he was left alone to serve God, some are still uncorrupted. The remnant spoken of by Isaiah is still left, not accepted for their own works' sake, but of God's free grace. The rest are blinded, and a veil is for a time upon their hearts.

² Rom. ix. 27
—29.

¹ Isaiah viii. 14 ; xxviii. 16.

² 1 Kings xix. 14.

³ 1 Kings xix. 18.

⁴ Isaiah x. 22, 23.

⁵ Or, “ The account,” λόγον.

righteousness: because a short work will the Lord make upon the earth." And as Esaias said before, "¹ Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha." * Even ^{† Rom. xi. 5}
_{—10.} so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded (according as it is written, "² God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear") unto this day. And David saith, "³ Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened that they may not see, and bow down their back alway." * But their ^{† 2 Cor. iii.}
_{14—16.} minds were blinded: for unto this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this

¹ Isaiah i. 9.² Isaiah xxix. 10.³ Ps. lxix. 22, 23.

day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away.

^y Rom. xi.
11, 12.

^y I say then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

^z Rom. xi. 15
—32.

^z For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? ¹ For if the first fruit be holy the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root, and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.—Thou wilt

But they have not fallen irrevocably; for the adoption of the Gentiles is to rouse them to a holy jealousy, and the whole Jewish nation will in due time be converted to the gospel: the natural branches now broken off will be re-engrafted into their own olive tree. In the mean time the Gentile should not boast over or despise the Jew, through whom he has derived his present blessing, but remember that God will much less spare him, if guilty of the same unbelief.

¹ See Numbers xv. 20.

say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, “¹ There shall come out of Sion the Deliverer, and shall turn away ungodli-

¹ Isaiah lix. 20, 21.

ness from Jacob: for this is my covenant unto them, when I shall take away their sins." As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God has concluded them all in unbelief, that He might have mercy upon all.

^a Eph. ii. 11. ^a Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands: ^b Rom. xi. 13, 14. (^b for I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and

And this great truth is to be impressed upon the Gentiles: that they who were once so far off from God being now brought near to Him in Jesus Christ, and made, as it were, fellow-citizens, and of the same spiritual household with the believing Jews, both form constituent parts of the great living Temple, of which Jesus is the corner-stone, and which is the habitation of God himself through the Spirit, the Universal Church of Christ.

^c Eph. ii. 12 —18. might save some of them :) ^c that at that time ye were without Christ, being aliens from the

commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. ^d Is He the God of the Jews ^{d Rom. iii. 29, 30.} only? is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith. ^e Now ^{e Eph. ii. 19 22.} therefore ye are no more strangers, and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief

corner stone ; in whom all the building fitly framed together groweth unto an holy temple in the Lord : in whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER XVI.

CONCLUSION.

St. Paul's prayer to God for the sanctification of His Church. Exhortation to sound faith and holiness of life; to beware of falling off from grace given, and of the seductive influence of evil men; against which, however, as well as against all the machinations of our spiritual enemies, God has furnished us with a complete armour. Glory to God for the blessings of the Gospel.

St. Paul prays for the peace and unity of the Church; that we may be enlightened by the Holy Spirit fully to comprehend the love of Christ towards us, and the blessed hope to which we have been called; and that we may abound more and more in sound Christian knowledge, and in the fruits of righteousness.

^a **FINALLY, brethren, farewell.** ^a 2 Cor. xiii. 11.

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

^b For this cause, I Paul, the ^b Eph. iii. 1. prisoner of Jesus Christ for you Gentiles, ^c for this cause ^c Eph. iii. 14 —19.

I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in

heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of

^d Eph. i. 17
—19. God: ^d that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His

^e Phil. i. 8—
11. power to us-ward who believe. * For God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ unto the

^f Col. i. 10,
11. glory and praise of God; ^f that ye might walk

worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.

And to this end we are to pursue the course laid down for us by St. Paul. We must try and examine our own faith ; we must beware of falling off from the grace given to us ; and that we barter not away our heavenly birth-right for any present sensual enjoyment ; since the state of the deliberate apostate from the Gospel is all but hopeless.

^c Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. ^b Examine your-

^c 1 Thess. iv. 1, 2.

^b 2 Cor. xiii. 5.

selves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ? ⁱ Watch ye, stand fast in the faith, quit you like men, be strong : ^k looking diligently lest any man fail of the grace of God ; lest any root of bitterness springing up trouble you, and thereby many be defiled ; lest there be any fornicator, or profane person, as ^l Esau, who for one morsel of meat sold his birth-

ⁱ 1 Cor. xvi. 13.

^k Heb. xii. 15—17.

^l See Gen. xxv. 29, &c.

right. For ye know how that afterward, when he would have inherited the blessing, he was rejected : for he found no place of repentance; ¹ Heb vi. 4. though he sought it carefully with tears. ¹ For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God : but that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned.

^m 2 Tim. iii.
1—9.

^m This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those

We are forewarned of the great danger to the weak and ignorant, under the Gospel dispensation, from the seductive influence of false teachers and mere professors of Christianity, from whom we are to separate ourselves.

that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now as ¹ Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifested unto all men, as theirs also was. ^a But evil men and seducers shall wax ^{a 2 Tim. iii. 13.} worse and worse, deceiving and being deceived. ^o Know ye not that a little leaven leaveneth ^{o 1 Cor. v. 6, 7.} the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. ^p For what fellowship hath ^{p 2 Cor. vi. 14—18.} righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

¹ These are supposed to be the names of the Egyptian magicians mentioned in Exodus vii. 11. In the sketch of the History of Magic given by Pliny (Nat. Hist. xxx. 1), the name of Jannes is coupled with that of Moses. "Est et alia magices factio, à *Mose*, et *Janne*, et *Jotape*, Judæis pendens."

and what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, “¹ I will dwell in them, and walk in them ; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

¹ Heb. ii. 1—
4.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward ; how shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him ; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to His

As an argument for adhering firmly to our Christian faith, we are reminded of the sure and heavy punishment of those who wilfully transgressed even the Jewish law, which was not given, as the Gospel was, by Christ himself, but by ministering angels only ; and that there remains no further sacrifice for sin, if we renounce the atonement made for us by the Son of God.

¹ Exod. xxix. 45. Jer. xxxi. 33. Isaiah lii. 11. Jer. xxxi. 1.

own will? For if we sin wilfully after that we ^{r Heb. x. 26} have received the knowledge of the truth, ^{—31.} there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. ¹ He that despised Moses' law died without mercy under two or three witnesses : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ? For we know Him that hath said, “² Vengeance belongeth unto me, I will recompense, saith the Lord.” And again, “³ The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God.”

To enable us to serve God, and withstand our spiritual enemies, we must put on the complete armour with which God has provided us, and effectually rouse ourselves from a state of spiritual insensibility to a life of Christian holiness.

⁴ Wherefore, we receiving a ⁵ Heb. xii. 28, 29. kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence, and godly fear ; for our God is a consuming fire. ⁶ Fi- ⁷ Eph. vi. 10 —17. nally, my brethren, be strong in the Lord, and

¹ Numbers xv. 30, 31. Deut. xvii. 6, 7.

² Deut. xxxii. 35.

³ Deut. xxxii. 36.

in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in ¹ high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the ² preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. "We are not of the night nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for an helmet the hope of salvation. " And that, knowing the

^u 1 Thess. v.
5—8.

^w Rom. xiii.
11—14.

¹ Or, "Heavenly," in the regions of the air, *ἐν τοῖς ἐπουρανίοις*.
—See Eph. ii. 2.

² *ἐτοιμασία*, "readiness."

time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed. The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness ; not in strife and envying, But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Prayer for the sanctification of the Church in Christian love, and joy, and peace.

* Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. [†] And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. [‡] Finally, my brethren, rejoice in the Lord. [§] Rejoice in the Lord alway ; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. ^{||} Rejoice evermore. [¶] Now the Lord of peace Himself give you peace always by all means : ^{|||} and the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body, be pre-

[†] 2 Thess. ii. 16, 17.

[‡] 2 Thess. iii. 5.

[§] Phil. iii. 1.

^{||} Phil. iv. 4, 5.

[¶] 1 Thess. v. 16.

^{|||} 2 Thess. iii. 16.

^{|||} 1 Thess. v. 23.

served blameless unto the coming of our Lord

^c 2 Thess. iii. 16. **Jesus Christ.** ° The Lord be with you all.

^f Eph. iii. 20. ^f Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us ;

Glory to God, who revealed to us the saving knowledge of the Gospel, and alone can, by His Holy Spirit, keep us stedfast to the end.

^g 1 Cor. i. 8. ^g who shall also confirm you unto the end, that ye may be blameless in the day of our

^h Eph. iii. 21. **Lord Jesus Christ ;** ^h unto Him be glory in the Church by Christ Jesus throughout all ages,

ⁱ Rom. xvi. 25—27. world without end. Amen. ⁱ Now to Him that is of power to stablish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith : to God only wise be glory through Jesus Christ

^k 1 Cor. xvi. 22. for ever. Amen.—^k If any man love not the Lord Jesus Christ, let him be Anathema

^l Gal. vi. 16. Maran-atha. ^l And as many as walk according to this rule, peace be on them, and mercy, and

^m 2 Cor. xiii. 14. upon the Israel of God.—^m The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

A P P E N D I X.

AN ARRANGEMENT OF THOSE PARTS OF THE SEVERAL EPISTLES, WHICH, BEING ADDRESSED EXCLUSIVELY TO A PARTICULAR CHURCH OR INDIVIDUAL, ARE NOT CONTAINED IN THE PRECEDING HARMONY.

TO THE ROMANS ¹.

St. Paul assures them that he had long desired and prayed for the opportunity of visiting them, and had been hindered hitherto only by his duty of preaching the Gospel elsewhere to the Gentiles, but he is now resolved to come to them on his way to Spain: in the mean time, he is going to Jerusalem with the collections made in Macedonia and Achaia for the poor Jewish Christians, and he asks their prayers for the prosperous issue of his mission. He commends them for their spiritual knowledge and obedience, and thanks God for their deliverance from their former slavery to sin; but, writing freely to them by virtue of his Divine commission as the

¹ Written from Corinth.—Ch. xvi. 1. 23. 1 Cor i. 14. 2 Tim. iv. 20.

apostle of the Gentiles, he urges them to persevere in Christian vigilance. He commends Phœbe to the brethren, sends greeting to several persons by name, and mentions those who join with him in his general salutations.

^a Rom. i. 1. ^a PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

^b Rom. i. 3. ^b concerning His Son Jesus Christ our Lord,

^c Rom. i. 5—^c by whom we have received grace and apostleship, for obedience to the faith among all nations for His name; among whom are ye also the called of Jesus : to all that be in Rome, beloved of God, called to be saints, grace be to you and peace from God our Father, and the Lord Jesus Christ.

First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers : making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ; that is, that I may be comforted together with you by the mutual faith both of you and me.

Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians : both to the wise and to the unwise. ^{d Rom. xv. 22—24.} For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you ; whensoever I take my journey into Spain, I will come to you ; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. ^{e Rom. i. 15, 16.} So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ. ^{f Rom. xv. 25—33.} But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily ; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this

fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen.

^g Rom. xv. 14.

^g And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish

^h Rom. xvi. 19.

one another. ^h For your obedience is come

ⁱ Rom. vi. 17, 18.

abroad unto all men. ⁱ But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of sound doctrine which was delivered you. Being then

^k Rom. xv. 15, 16.

made free from sin, ye became the servants of righteousness. ^k Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God; that I should be the minister of Jesus Christ to the Gentiles,

ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. ¹ I am glad ^{1 Rom. xvi. 19, 20.} therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

^m I commend unto you Phœbe our sister, ^{m Rom. xvi. 1-16.} which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first fruits of Achaia unto Christ. Greet Mary, who bestowed much labour on us. Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias, my beloved in the Lord. Salute Urban, our helper

in Christ, and Stachys my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. Salute one another with an holy kiss. The churches of Christ salute you.

^a Rom. xvi.
21—24.

^a Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.—The grace of our Lord Jesus Christ be with you all. Amen.

TO THE CORINTHIANS.—I.¹

St. Paul thanks God for the spiritual gifts with which He has enriched them. They had not been able until now to bear instruction in the higher doctrines of the Gospel. He commends their general obedience, but points out the things for which they are to be blamed; their factiously dividing the Church of Christ, by severally attaching themselves to the party of the teacher who baptized them, and, as if the Gospel had proceeded first from them, presumptuously exalting their own teachers above St. Paul himself; their irregularities in the celebration of the Lord's Supper, for which God had punished them; their criminal indifference to a case of incestuous fornication, for which he requires them to subject the offender to the spiritual censures of the Church; their bringing their secular controversies before the heathen magistracy, instead of referring them to arbitration amongst themselves; and their childishly preferring the exhibition of their gift of tongues to an edifying use of the gift of prophecy, or exposition of religious truth. He lays down rules for the more orderly exercise of their spiritual gifts; resolves a question which had been referred to him, as to what circumstances were to determine the preference of marriage or celibacy in the then present state of the Christian Church; and declares his purpose of visiting them after Pentecost by the way of Macedonia. In the mean time he had sent Timothy, whom he begs them to receive with kindness; but his

¹ Written from Ephesus.—Ch. xvi. 8.

opponents must not therefore reckon upon his not coming personally. Apollos had postponed his journey to them. He explains why he had not asked them to maintain him during his ministry amongst them : claiming the right of maintenance as an apostle of Christ, he had waived it, that his ministry might be made more acceptable. He gives particular directions respecting a charitable collection for the poor Jewish Christians, recommends the household of Stephanas, and concludes with salutations.

^a 1 Cor. i. 1 ^a PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place ~~call~~ upon the name of Jesus Christ our Lord, both their's and our's : grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in every thing ye are enriched by Him, in all utterance and in all knowledge ; even as the testimony of Christ was confirmed in you : so that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ.

^b 1 Cor. iii. 1, 2. ^b And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with

milk and not with meat : for hitherto ye were not able to bear it, neither yet now are ye able.

^c Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. ^c 1 Cor. xi. 2.

^d Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you; and I partly believe it. ^e For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. ^f Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ? I thank God that I baptized none of you, but Crispus and Gaius ; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas : besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel. ^g What ? came the word of God out from you ? or came it unto you only ? ^h Now ye are full, now ye are rich, ye have reigned as kings without us : and I would to God ye did reign, that we also might reign with you. ⁱ We are fools for Christ's sake, but ye are wise in Christ ; we ^d 1 Cor. xi. 17, 18. ^e 1 Cor. i. 11. ^f 1 Cor. i. 13 17. ^g 1 Cor. xiv. 36. ^h 1 Cor. iv. 8. ⁱ 1 Cor. iv. 10.

are weak, but ye are strong; ye are honourable, but we are despised.

^k 1 Cor. xi. 20—22. ^k When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper, and one is hungry, and another is drunken. What? have ye not houses to eat and drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this?

^l 1 Cor. xi. 30. I praise you not. ^l For this cause many are weak and sickly among you, and many sleep.

^m 1 Cor. xi. 32—34. ^m But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation.

ⁿ 1 Cor. v. 1—6. ⁿ It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body but present in spirit, have judged already, as though I were present,

concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. ° Therefore put away from among ^{o 1} _{13.} Cor. v. yourselves that wicked person.

^p Dare any of you, having a matter against ^{p 1} _{1—8.} Cor. vi. another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

Nay, ye do wrong, and defraud, and that your brethren.

^a 1 Cor. xiv.
20—23.

^a Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men. In the law it is written; “¹ With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord.” Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole Church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath an interpre-

¹ Isaiah xxviii. 11.

tation. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. ^r Wherefore ¹ 1 Cor. xiv. 13. let him that speaketh in an unknown tongue pray that he may interpret. ^s Let the prophets ¹ 1 Cor. xiv. 29—32. speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. ^t Wherefore, brethren, covet to prophesy, and ¹ 1 Cor. xiv. 39. forbid not to speak with tongues. ^u And the ¹ 1 Cor. xi. 34. rest will I set in order when I come.

^v Now concerning the things whereof ye ¹ 1 Cor. vii. 1, 2. wrote unto me: it is good for a man not to touch a woman. Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. ^x For ¹ 1 Cor. vii. 7—9. I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried, and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry:

^y 1 Cor. vii. 25—28. for it is better to marry than to burn. ^y Now concerning virgins I have no commandment of the Lord : yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, I say that it is good for a man so to be. Art thou bound unto a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife. But and if thou marry, thou hast not sinned ; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh : but I spare you.

^z 1 Cor. vii. 32—35. ^z But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord : but he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit : but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit ; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

^a 1 Cor. xvi. 5—9. ^a Now I will come unto you, when I shall

pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and there are many adversaries. ^b For ^{17.} ^c 1 Cor. iv. this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church. ^c Now if Timo- ^{10—12.} ^d 1 Cor. xvi. theus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

^d Now some are puffed up, as though I would ^{18, 19.} ^d 1 Cor. iv. not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but

^e 1 Cor. iv. 21. the power. ° What will ye? shall I come unto you with a rod, or in love, or in the spirit of meekness?

^f 1 Cor. ix. 3. ^f Mine answer to them that do examine me

^g 1 Cor. ix. 1, 2. is this. ^g Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye

^h 1 Cor. ix. 4-6. in the Lord. ^h Have we not power to eat and to drink? have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? or I only and Barnabas, have not we power

ⁱ 1 Cor. ix. 15. to forbear working? ⁱ But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any

^k 1 Cor. ix. 18. man should make my glorying void. ^k What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my

^l 1 Cor. ix. 12. power in the gospel. ^l If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

^m 1 Cor. xvi. 1, 4. ^m Now concerning the collection for the

saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. ^{° 1 Cor. xvi. 15—21.} I beseech you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

The churches of Asia salute you—Aquila, and Priscilla salute you much in the Lord, with the church that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of me Paul with mine own hand. ° The grace of our Lord ^{° 1 Cor. xvi. 23, 24.} Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

CORINTHIANS.—II.¹

St. Paul blesses God for supporting him under his late sufferings in Asia; and, pointing out to the Corinthians the comfort and encouragement to be derived from his example, ascribes his deliverance, in a great measure, to their prayers. He tells them of his love and care for them, and his anxiety to find a place in their affections; that he had spoken freely to them in his former letter for their good; and how much he had been concerned, until he was assured by the return of Titus that they had taken it in good part, and that it had produced in them a godly sorrow and a change of conduct. His not coming to them, as he had proposed, did not arise from indecision (which from his mode of preaching they might judge to be no part of his character), but from a wish to spare the offending. He had been grieved to use severity towards them, even in a letter; and now, in proof of that kind feeling, he instructs them to restore the incestuous person, upon his repentance, to the bosom of the Church. He explains to them that he now sent Titus, with St. Luke and another of the brethren, to Corinth, for the purpose of forwarding the contribution for the poor Jewish Christians, undertaken upon the suggestion of his first Epistle; and in order that, by their taking part with him in the management of the fund, he might guard against any possible imputation of unfaithfulness in the administration of it. He beseeches them to give him no occasion, when he comes, for the exercise of an

¹ Written from Macedonia, ch. ii. 13; ix. 2.

authority which would be found no less severe than his letters which threatened it ; and, though such boasting may carry with it an air of folly, he proceeds to justify himself against the false teachers who were then domineering over them. His miraculous powers were a proof of his apostleship ; the fact of his receiving no maintenance from them was a proof of his disinterestedness ; and he had not, like those teachers, intruded into the Corinthian Church, and then set himself above him who planted it. He repeats that, for the third time, he is now prepared to visit them ; and, when he comes, he will give proof of his disinterested love for them, and his apostolic power of punishing offenders.

* PAUL, an apostle of Jesus Christ by the will ^{a 2 Cor. i. 1}
 of God, and Timothy our brother, unto the
 church of God, which is at Corinth, with all
 the saints which are in Achaia, grace be to
 you and peace from God our Father, and from
 the Lord Jesus Christ.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation, and salvation, which

is effectual in the enduring of the same sufferings which we also suffer : or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. ^b For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

^b 2 Cor. iv. 15. ^b For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

^c 2 Cor. i. 8 ^c For we would not, brethren, have you ignorant of our ¹ trouble, which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life : but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead : who delivered us from so great a death, and doth deliver : in whom we trust that He will yet deliver us ; ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

^d 2 Cor. vi. 11—13. ^d O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now, for a recompense in

¹ 1 Cor. xv. 32.

the same, (I speak as unto my children,) be ye also enlarged. ^e 2 Cor. vii. 2, 3. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. ^f For ^{2 Cor. i. 12} —14. our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward. For we write none other things unto you, than what ye read, or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. ^g Great is my boldness ^{2 Cor. vii. 4, 5.} of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. ^h Furthermore, when I came to Troas to preach ^{2 Cor. ii. 12, 13.} Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence

ⁱ 2 Cor. vii. 6—9. into Macedonia. ⁱ Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus ; and not by his coming only, but by the consolation where-with he was comforted in you, when he had told us your earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did repent : for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance : for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. ^k For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge ! In all things ye have approved yourselves to be clear in this matter. Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. Therefore we were comforted in your comfort ; yea, and

^k 2 Cor. vii.
11—16.

exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth. And his inward affection is more abundant towards you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoyce therefore that I have confidence in you in all things.

¹ And in this confidence I was minded to ^{12 Cor. i. 15}
—19.
come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in Him was yea. ^{m 2 Cor. i.}
23.
Moreover I call God for a record upon my soul, that to spare

^a 2 Cor. ii. 1
—11. you I came not yet unto Corinth. ^a But I determined this with myself; that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest when I came I should have sorrow of them, of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive anything, I forgive also: for if I forgive anything, to whom I forgave it, for your

sakes forgave I it in the person of Christ ; lest Satan should get an advantage of us : for we are not ignorant of his devices.

° Whether any do enquire of Titus, he is ^{o 2 Cor. viii.} 23, 24.

my partner and fellow helper concerning you : or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf. ^{p 2 Cor. ix.} 1-5.

touching the ministering to the saints, it is superfluous for me to write to you : for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready : lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. ^{q 2 Cor. viii.} 6. Insomuch that we desired Titus, that as he had begun, so he would also finish in

^r 2 Cor. viii. 10, 11. you the same grace also. ^r And herein I give my advice : for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. ^s But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, ¹ whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind : avoiding this, that no man should blame us in this abundance which is administered by us : providing for honest things, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. ^t Therefore, as ye abound in every thing, in faith, and

^s 2 Cor. viii. 16—22.

^t 2 Cor. viii. 7.

¹ St. Luke.

utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

* Now I Paul myself beseech you, by the ^{u2 Cor. x. 1,}₂ meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: but I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

* For though I should boast somewhat more ^{v2 Cor. x.}_{8—11.} of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: that I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present: * and having in a ^{x2 Cor. x. 6.} readiness to revenge all disobedience, when your obedience is fulfilled. ^{y2 Cor. xi.}_{16.} I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. ^{z2 Cor. xi.}_{19, 20.} For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man

bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. ^a But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

^b 2 Cor. xi. 1. ^b Would to God ye could bear with me, a little in my folly: and indeed bear with me.

^c 2 Cor. xii. 11—13. ^c I am become a fool in glorying; ye have compelled me, for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. ^d Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

^d 2 Cor. xi. 7—12.

As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore ? because I love you not ? God knoweth. But what I do, that I will do, that I may cut off occasion from them which desire occasion ; that wherein they glory, they may be found even as we. * For though I ^{2 Cor. xii. 6.} would desire to glory, I shall not be a fool ; for I will say the truth : but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. † For we dare not make ourselves of the ^{2 Cor. x. 12. —16.} number, or compare ourselves with some that commend themselves : but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you : for we are come as far as to you also in preaching the gospel of Christ : not boasting of things without our measure, that is, of other men's labours ; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach

the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

^g 2 Cor. xii. 14. ^g Behold, the third time I am ready to come

to you, and I will not be burdensome to you : for I seek not your's, but you ; for the children ought not to lay up for the parents, but the

^h 2 Cor. iii. 1—3. ^h parents for the children. ^h Do we begin again

to commend ourselves ? or need we, as some others, epistles of commendation to you, or letters of commendation from you ? Ye are our epistle written in our hearts, known and read of all men : forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in the fleshy tables of the heart.

ⁱ 2 Cor. xii. 15—21. ⁱ And I will very gladly spend, and be spent for you ; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you : nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you ? I desired Titus, and with him I sent a brother. Did Titus make a gain of you ? walked we not in the same spirit ? walked we not in the same steps ? Again, think ye that we excuse ourselves unto you ? we speak before God in

Christ : but we do all things, dearly beloved, for your edifying. For I fear lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not : lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults : and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed. ^k This is the third time I am ^{k 2 Cor. xiii. 1-4.} coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time ; and being absent now I write to them, which heretofore have sinned, and to all other, that if I come again, I will not spare : since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For we also are weak in Him, but we shall live with Him by the power of God toward you. ^l But I trust ^{l 2 Cor. xiii. 6-10.} that ye shall know that we are not reprobates. Now I pray to God that ye do no evil ; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against

^a 2 Cor. xiii.
12, 13.

the truth, but for the truth. For we are glad, when we are weak, and ye are strong : and this also we wish, even your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.—^m Greet one another with an holy kiss. All the saints salute you.

TO THE GALATIANS.

St. Paul expresses his surprise that the Galatians should so soon have fallen away from their stedfastness in the Gospel which he had taught them, and which had been confirmed to them by the gifts of the Holy Spirit, to the unprofitable elements of Judaism. He reminds them of the former proofs of their affection to him, which he desires them not to discontinue, because he still insists upon the truth ; and tells them, that this persuasion to observe the ritual law came only from self-interested persons, for the purpose of avoiding persecution, who, with much pretence of zeal, were themselves careless of the very law which they insisted on. He disclaims the false imputation of having himself changed his former doctrine, and preached the necessity of circumcision.

^a Gal. i. 1—^a PAUL, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father who

raised Him from the dead), and all the brethren which are with me, unto the churches of Galatia : grace be to you, and peace from God the Father, and from our Lord Jesus Christ.

^b I marvel that ye are so soon removed from ^{b Gal. i. 6, 7.} him that called you into the grace of Christ unto another gospel : which is not another ; but there be some that trouble you, and would pervert the gospel of Christ. ^c O foolish ^{c Gal. iii. 1—5.} Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you ? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith ? Are ye so foolish ? having begun in the Spirit, are ye now made perfect by the flesh ? have ye suffered so many things in vain ? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith ? ^d Ye did run well : who did ^{d Gal. v. 7.} hinder you, that ye should not obey the truth ? ^e But now, after that ye have known God, or ^{e Gal. iv. 9—16.} rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage ? Ye observe days, and months, and times, and years. I

am afraid of you, lest I have bestowed upon you labour in vain.

‘ Brethren, I beseech you, be as I am : for I am as ye are : ye have not injured me at all. Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected ; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of ? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth ? ^f As many as desire to make a fair shew in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh. ^g They zealously affect you, but not well ; yea, they would exclude ¹ you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you. My little children, of whom I travail in birth again until Christ be formed in

^f Gal. vi. 12, 13.

^g Gal. iv. 17
—20.

¹ “ Or us,” marginal reading.

you, I desire to be present with you now, and to change my voice : for I stand in doubt of you. ^h I would they were even cut off that ^h Gal. v. 12. trouble you.

ⁱ This persuasion cometh not of him that ⁱ Gal. v. 8. calleth you. ^k And I, brethren, if I yet preach ^k Gal. v. 11. circumcision, why do I yet suffer persecution ? then is the offence of the Cross ceased. ^l But ^l Gal. ii. 17, 18. if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin ? God forbid. For if I build again the things which I destroyed, I make myself a transgressor.

^m Ye see how large a letter I have written ^m Gal. vi. 11. unto you with mine own hand. ⁿ I have con- ⁿ Gal. v. 10. fidence in you through the Lord, that ye will be none otherwise minded : but he that troubleth you shall bear his judgment, whosoever he be. ^o Brethren, the grace of our Lord ^o Gal. vi. 18. Jesus Christ be with your spirit. Amen.

TO THE EPHESIANS¹.

St. Paul wishes grace and peace to the Ephesians from God the Father, and from Jesus Christ, through whose

¹ Written from Rome, during his imprisonment, ch. iii. 13; iv. 1—6. 20.

atonement all believers are predestined to the inheritance of eternal life, both Jews and Gentiles. He tells them of his thankfulness and prayers to God for their steadfastness in the faith, and desires them not to be disheartened by his afflictions. He beseeches them to walk worthy of their Christian calling; requests their constant, persevering prayers for all the faithful, and for himself, that he may be enabled to speak boldly in defence of the Gospel, for which he was then a prisoner at Rome; and tells them he had sent Tychicus to inform them of his present state.

- ^a Eph. i. 1, 2. ^a PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you and peace from God our Father, and from
- ^b Eph. i. 7. the Lord Jesus Christ: ^b in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;
- ^c Eph. i. 11 ^c in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your
- ^d Eph. i. 15, 16. ^d Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers.

* Wherefore I desire that ye faint not at my ^{• Eph. iii. 13.} tribulations for you, which is your glory.

† I therefore, the prisoner of the Lord, be- ^{† Eph. iv. 1.} seech you that ye walk worthy of the vocation wherewith ye are called : ^{‡ Eph. vi. 18} ^{—24.} praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints ; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds : that therein I may speak boldly, as I ought to speak.

But that ye also may know my affairs, and how I do, Tychicus, a beloved brother, and faithful minister in the Lord, shall make known to you all things : whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

TO THE PHILIPPIANS¹.

St. Paul declares his thankfulness and prayers to God for their perseverance in the faith, and his affectionate confidence that, with the assistance of God's grace, they will continue steadfast in it to the end ; in what way his imprisonment and sufferings at Rome had contributed to spread the knowledge of the Gospel ; and his readiness either to die or live, as may be most conducive to God's glory and their eternal good. Whether he come to them or not, they are exhorted to maintain the true faith with one mind against its adversaries, and even to suffer for it with cheerfulness, after his example. He earnestly cautions them to beware of the Judaizing Christians—those who might now be called more properly the concision, or mutilation, than the circumcision. His high commendation of Timothy, whom he hopes to be able to send presently to them, and then shortly to come himself. In the mean time, he has sent Epaphroditus, the messenger who brought the bounty of the Philippians to him, and had been sick at Rome, well knowing his anxiety to return, and what would be their gladness to receive him. He thanks them for again contributing to supply his wants, but rejoices not so much in the benefit to himself (for he had learned contentment under all circumstances), as in the knowledge that it was on their part a sacrifice acceptable to God. They were the only Church of Macedonia who had sent any contribution to

¹ Written from Rome.

him in his necessity. He desires Euodias and Syntyche to lay aside their differences, requests that some assistance may be given to certain women who had been fellow-labourers with him and Clement in the Gospel, and concludes with Salutations.

^a PAUL and Timotheus, the servants of Jesus ^{a Phil. i. 1—7.} Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons : grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the gospel from the first day until now ; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ : even as it is meet for me to think this of you all, because I have you in my heart ; inasmuch as both in my bonds, and in the defence and confirmation of the gospel ye all are partakers of my grace.

^b But I would ye should understand, bre- ^{b Phil. i. 12—30.}thren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel ; so that my bonds in Christ are manifest in all the palace, and in all other places ; and many of the brethren in the Lord,

waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance, and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me

by my coming to you again. Only let your conversation be such as becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me.

^c Yea, and if I be offered upon the sacrifice ^{c Phil. ii. 17, 18.} and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me.

^d Therefore, my brethren, dearly beloved ^{d Phil. iv. 1.} and longed for, my joy and crown (^e as ye have ^{e Phil. ii. 12.} always obeyed, not as in my presence only, but now much more in my absence), ^d so stand fast in the Lord, my dearly beloved. ^f Beware ^{f Phil. iii. 2.} of dogs, beware of evil workers, beware of the concision. ^g To write the same things to you, ^{g Phil. iii. 1.} to me indeed is not grievous, but for you it is safe. ^h But I trust in the Lord Jesus to send ^{h Phil. ii. 19, 30.} Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will

naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him, therefore, I hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord, with all gladness ; and hold such in reputation : because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

¹ Phil. iv. 10
—19.

¹ But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again ; wherein ye were also careful, but ye lacked opportunity. Not that I speak in

respect of want : for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound : everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now, ye Philippians, know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift : but because I desire fruit that may abound to your account. But I have all, and abound ; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to His riches in glory by Christ Jesus.

^k I beseech Euodias, and beseech Syntyche, ^k Phil. iv. 2,
_{3.} that they be of the same mind in the Lord.
 And I entreat thee also, ¹ true yokefellow, help

¹ It is uncertain whom St. Paul addresses by this name.—See the various opinions in Macknight's note.

those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

¹ Phil. iv. 21
—23.

¹ Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Cæsar's household. The grace of our Lord Jesus Christ be with you all. Amen.

TO THE COLOSSIANS¹.

He thanks God for their faith and Christian love, of which he had heard from Epaphras, his fellow-apostle to the Colossian Church. His unceasing prayers for them (with whom he is, in spirit, ever present), and for the whole Church, that they may be brought to a full conviction and acknowledgment of the truth of the Gospel mysteries. He bids them to persevere in prayer, both for themselves and him, that he may have an opportunity opened to him to preach the Gospel, for which he is in bonds—an affliction in which he rejoices, inasmuch as it may tend to the edification of the Church. They are referred to Tychicus and ² Onesimus, by whose hands St. Paul sent this letter, for an account of his present state. He sends the salutations of several persons, by

¹ Written from Rome, ch. iv. 3. 10.

² The fugitive slave of Philemon, the Colossian.

name ; amongst others, of St. Mark and St. Luke ; and directs the Colossians to take care that this epistle be read in the Church of the Laodiceans, and that they read the one which was to come to them from Laodicea —probably the epistle to the Ephesians, sent at the same time by Tychicus.

* PAUL, an apostle of Jesus Christ, by the will ^{Col. i. 1—}_{9.} of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse : grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel ; which is come unto you, as it is in all the world ; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth : as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ ; who also declared unto us your love in the spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be

- filled with the knowledge of His will in all wisdom and spiritual understanding. ^b For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. ^c For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.
- ^d Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak; ^e who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God.
- ^f All my state shall Tychicus declare unto

^b Col. ii. 1—3.

^c Col. ii. 5.

^d Col. iv. 2—4.

^e Col. i. 24, 25.

^f Col. iv. 7—18.

you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord, whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

¹ Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you receive him;) and Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers unto the kingdom of God, which have been a comfort unto me. Epaphras, who is one of you, a servant of Christ saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas greet you.

Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among

¹ Acts xxvii. 2. Philemon 24.

you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. And say to Archippus, Take heed to the ministry, which thou hast received in the Lord, that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

TO THE THESSALONIANS.—I.¹

St. Paul's thankfulness for the evidences of their lively faith in the Gospel, to which they had been called of God, and which had been offered to them with miraculous demonstration of its truth. He acknowledges the exemplary readiness with which they first received the Word, and that from them it was spread abroad throughout all Macedonia and Achaia. He reminds them of the character of their first instructors in the Gospel; with what holy zeal and earnestness, and yet how patiently and meekly, disinterestedly and unblameably, they had borne themselves among them, whereby they had been led to receive the Gospel as no human system, but as the Word of God. But their unbelieving countrymen imitated the intolerant spirit of the Jews, which would have even prevented the preaching of salvation to the Gentiles. St. Paul had earnestly desired

¹ Probably from Corinth. Chap. iii. 6; and Acts xviii. 1. 5.

to revisit the Thessalonians, but, being prevented by the agency of Satan, had sent Timothy to ascertain their faith, to comfort them, and to remind them that they were to expect persecution; at whose return he had been greatly comforted in his own distress by hearing of the stedfastness of their faith, and prayed that, by coming to them in person, he might yet have the opportunity of making it more perfect. He requests their prayers, recommends the continuance and increase of their present brotherly love, and cautions them against a want of industry and steadiness in their worldly business. The public reading of this epistle is directed.

* PAUL, and Silvanus, and Timotheus, unto ^{* 1 Thess.}
the church of the Thessalonians which is in _{1—10.}
God the Father, and in the Lord Jesus Christ:
grace be unto you, and peace, from God our
Father, and the Lord Jesus Christ.

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having re-

ceived the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia, and Achaia. For from you sounded out the word of the Lord not only in Macedonia, and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.

^b 1 Thess. ii.
1—18.

^b For yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi¹, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering

¹ Acts xvi. 23, &c.; xvii. 1.

words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men; but, as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which

in Judæa are in Christ Jesus : for ye also have suffered like things of your own countrymen, even as they have of the Jews : who both killed the Lord Jesus, and their own prophets, and have persecuted us ; and they please not God, and are contrary to all men : forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway ; for the wrath is come upon them to the uttermost.

^c 1 Thess. iii.
1—11.

But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again ; but Satan hindered us. ^c Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone ; and sent Timotheus our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith : that no man should be moved by these afflictions ; for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation ; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have

tempted you, and our labour be in vain. But now, ¹when Timotheus came from you unto us, and brought us good tidings of your faith, and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you ; therefore, brethren, we were comforted over you in all our affliction and distress, by your faith : for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith ? Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you.

^d Brethren, pray for us. Greet all the brethren with an holy kiss. * But as touching brotherly love ye need not that I write unto you : for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia : we beseech you, brethren, that ye increase more and more ; and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded

^d 1 Thess. v. 25, 26.

^e 1 Thess. iv. 9—11.

¹ Acts xviii. 5.

^c 1 Thess. v. 27, 28. you. 'I charge you by the Lord, that this epistle be read unto all the holy brethrent. The grace of our Lord Jesus Christ be with you. Amen.

TO THE THESSALONIANS.—II.¹

St. Paul commends the Thessalonians for their faith and charity, and patience under persecutions, comforting them with the assurance of their own future recompense by God's righteous judgment, and of the condemnation of their persecutors. He thanks God for having called them to the Gospel through his preaching, and prays that they may be accounted worthy of their calling, and the name of Jesus be glorified in them, according to God's gracious purpose. He has confidence in their obedience to his teaching, and that, conforming to his personal example, they will quietly occupy themselves in earning their own livelihood by their worldly callings, and not, like some disorderly persons, be busied only with the concerns of others. He asks their prayers for the free course of the Gospel, and that he may be delivered from his persecutors.

^a 2 Thess. i. 1—7. **PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ : grace unto**

¹ Chap. iii. 2 ; and Acts xviii. 12, &c.

you, and peace, from God our Father, and the Lord Jesus Christ.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth ; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure : which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer : seeing it is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled rest with us. ^b But we are bound to ^b 2 Thess. ii. 13, 14. give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. ^c Wherefore also we pray always for ^c 2 Thess. i. 11, 12. you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power : that the name of our Lord Jesus Christ may be glorified in you and ye in Him,

according to the grace of our God, and the
^{d 2Thess. iii.}
^{4.} Lord Jesus Christ. ^d And we have confidence
 in the Lord touching you, that ye both do,
 and will do the things which we command you.

^{e 2Thess. iii.}
^{7—12.} ^e For you yourselves know how ye ought to
 follow us; for we behaved not ourselves dis-
 orderly among you; neither did we eat any
 man's bread for nought; but wrought with
 labour and travail night and day, that we might
 not be chargeable to any of you: not because
 we have not power, but to make ourselves an
 ensample unto you to follow us. For even
 when we were with you, this we commanded
 you, that if any would not work, neither should
 he eat. For we hear that there are some
 which walk among you disorderly, working not
 at all, but are busy bodies. Now them that
 are such we command and exhort by our
 Lord Jesus Christ, that with quietness they
 work, and eat their own bread.

^{f 2Thess. iii.}
^{1, 2.} ^f Finally, brethren, pray for us, that the
 word of the Lord may have free course, and
 be glorified, even as it is with you: and that
 we may be delivered from unreasonable and

^{g 2Thess. iii.}
^{17, 18.} ^g wicked men. ^g The salutation of Paul with
 mine own hand, which is the token in every
 epistle: so I write. The grace of our Lord
 Jesus Christ be with you all. Amen.

TO TIMOTHY.—I.¹

St. Paul reminds Timothy, that he had besought him to remain at Ephesus, in order to maintain the true faith against the fabulous doctrines of the Jews, and tells him that he committed this charge to him in conformity with the prophetic revelation, by which he had been designated as a champion of the Gospel. He therefore cautions him against separating belief from practice, lest holding faith, and not holding a good conscience, he should make shipwreck of the faith itself, like Hymenæus and Alexander, whom, by virtue of the spiritual authority committed to him, St. Paul had given over judicially to the power of Satan. He directs him to attend to the duties of studying the Holy Scriptures, and exhorting and instructing others. He describes the character and conduct of those widows who might be taken into the maintenance and service of the Church, as well as those who ought to be rejected. Timothy is to beware of giving any occasion to despise his office, on account of his youth. St. Paul hopes to come to him shortly, and cautions him to take care of his health.

* PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope ; unto Timothy, my own son in the faith : grace, mercy, and peace from God our Father, and Jesus Christ our Lord.

¹ Written from Macedonia to Ephesus. Chap. i. 3 ; and Acts xx, 1.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; ^b so do. ^b This charge commit I unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they ^c may learn not to blaspheme. ^c Till I come, give attendance to reading, to exhortation, to ^d doctrine—^d and these things give in charge, ^e that they may be blameless. ^e Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for, when they have begun to wax wanton against Christ, they will marry; having damnation, because they have

^b 1 Tim. i. 18—20.

^c 1 Tim. iv. 13.

^d 1 Tim. v. 7.

^e 1 Tim. v. 9—13.

cast off their first faith. And withal they learn to be idle, wandering about from house to house ; and not only idle, but tattlers also and busy bodies, speaking things which they ought not. ^f For some are already turned aside after Satan. ^g These things command and teach. ^f ¹ Tim. v. 15. ^g ¹ Tim. iv. 11, 12.

Let no man despise thy youth.

^h These things write I unto thee, hoping to come unto thee shortly : but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. ⁱ Drink no longer water, ¹ ¹ Tim. v. 23. but use a little wine for thy stomach's sake, and thine often infirmities. ^k O Timothy, ^k ¹ Tim. vi. 20. keep that which is committed to thy trust. ^l Grace be with thee. Amen. ^l ¹ Tim. vi. 21.

TO TIMOTHY.—II. ¹

St. Paul tells him of his affectionate remembrance of him in his prayers, and his desire to see him, from a recollection of his sorrow in ² parting from him, and of the sincere faith of his grandmother Lois and mother Eu-

¹ Written from Rome to Ephesus. Chap. i. 8 ; ii. 9.

² Probably at Miletus. Acts xx. 4. 37.—See Lardner, vol. vi. p. 339, &c. 8vo. edition.

nice, and his own ; in consideration of which he exhorts him to make a faithful use of the spiritual gifts bestowed on him by the imposition of his hands. He bids him not be ashamed of that Gospel for which he, St. Paul, was then imprisoned, because the progress of God's word could not be impeded by his bonds, and he bore his sufferings cheerfully, in reliance upon God, in order that the elect might be encouraged and edified by his example ; of which sufferings (as of the whole course of life and character of the apostle) Timothy had a perfect knowledge. But he exhorts him to continue in the belief in which he had been brought up from childhood, through the study of the Holy Scripture ; to adhere closely to the apostolic doctrines, as delivered to him, in a form of sound words, and to transmit them faithfully to those who might again teach them faithfully to others. He also cautions him against the profane speculations of some, who affirmed that the promised resurrection of mankind was to be understood only in the spiritual sense of their rising to a new life. He desires Timothy to come shortly to him ; for he was deserted and opposed by many who had been his fellow-labourers. He sends various greetings to him, and desires him to salute several persons, especially the house of Onesiphorus, of whose visits to him in his imprisonment he speaks with gratitude.

^a 2 Tim. i. 1 ^a PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son ; grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

—6.

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day ; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy ; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

^b Be not thou therefore ashamed of the testi- ^b 2 Tim. i. 8.

mony of our Lord, nor of me His prisoner : but be thou partaker of the afflictions of the gospel according to the power of God :

^c wherein I suffer trouble, as an evildoer, even ^c 2 Tim. ii. 9, 10.

unto bonds ; but the word of God is not bound. Therefore I endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

^d For the which cause I also suffer these things: ^d 2 Tim. i. 12.

nevertheless I am not ashamed ; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. ^e But thou hast ^e 2 Tim. iii. 10, 11.

fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

persecutions, afflictions which came unto me at ¹ Antioch, at Iconium, at Lystra ; what persecutions I endured : but out of them all the Lord delivered me. ^f But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them ; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ^g Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us. ^h And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. ⁱ But shun profane and vain babblings : for they will increase unto more ungodliness. And their word will eat, as doth a canker : of whom is ² Hymenæus and Philetus ; who concerning the truth have erred, saying that the resurrection is past already ; and overthrow the faith of some. ^k Thou therefore, my son, be strong in the grace that is in Christ Jesus. ¹ Consider what I say ;

¹ Acts xiii. 50. xiv. 5, 6. 19, 20.

² 1 Tim. i. 20.

and the Lord give thee understanding in all things.

^m Do thy diligence to come shortly unto me : ^{m 2 Tim. iv. 9—15.}
for ¹ Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee : for he is profitable to me for the ministry; and Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works; of whom be thou ware also; for he hath greatly withstood our words.

ⁿ This thou knowest, that all they which are ^{n 2 Tim. i. 15.}
in Asia be turned away from me; of whom are Phygellus and Hermogenes. ^o At my first ^{o 2 Tim. iv. 16—19.}
answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the

¹ Col. iv. 14; Philemon 24.

lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom : to whom be glory for ever and ever. Amen.

Salute ¹ Prisca and Aquila, and the household of Onesiphorus. ² The Lord give mercy unto the house of Onesiphorus ; for he oft refreshed me, and was not ashamed of my chain : but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day : and in how many things he ministered unto me at Ephesus, thou knowest very well. ³ Erastus abode at Corinth : but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

² 2 Tim. i.
16—18.

³ 2 Tim. iv.
20—22.

TO TITUS, IN CRETE.

Titus is reminded of the purposes for which he was left in Crete—namely, to set in order whatever had been left

¹ Or Priscilla.—See Acts xviii. 19, and 1 Cor. xvi. 19.

unsettled, and to ordain elders in every city. He is cautioned to adhere strictly to sound Christian doctrine in his preaching, and warned of the many mischievous and interested teachers of false doctrines. The character of the Cretans is described to be notoriously one which cannot be wrought upon, except by severe rebuke. Upon the arrival of Artemas or Tychicus, Titus is requested to join St. Paul at Nicopolis, where he purposes to winter, and to bring Zenas and Apollos on their journey.

* Paul, a servant of God and an apostle of ^{Titus i. 1—5.} Jesus Christ, according to the faith of God's elect, and the acknowledging the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested His word through preaching, which is committed unto me, according to the commandment of God our Saviour; to Titus mine own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee. ^b But speak thou the ^{Titus ii. 1.} things which become sound doctrine: ^c For ^{Titus i. 10—14.} there are many unruly and vain talkers and deceivers, especially they of the circumcision:

whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. ¹ One of themselves, even a prophet of their own, said, "The Cretians are always liars, evil beasts, slow bellies." This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth.

^d Titus iii. 12,
13.

^d When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter. Bring Zenas the lawyer, and Apollos on their journey diligently; that nothing

^e Titus iii. 15.

be wanting unto them. ^e All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

TO PHILEMON².

He commends Philemon for his stedfast faith and his love towards all the Christian brethren; and then, although he might by his authority have enjoined compliance, he

¹ Epimenides. "Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστήρες ἀργαί."

² Written from Rome to Colosse.

beseeches him, for his love's sake, to receive back ¹Onesimus, his fugitive slave, whom St. Paul had converted to the Gospel at Rome, and would gladly have kept with him in his imprisonment; but, not knowing the mind of Philemon, he preferred restoring him; in order that he thus might have the opportunity to perform the act of mercy of his own free will, and not of necessity. He adds, that Onesimus had, perhaps, by God's especial providence, departed from him for a season, that he might be received back again, not merely as a servant, but as a Christian brother. If Philemon has suffered any loss by him, St. Paul engages to repay it.

^a PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer, and to our beloved Apphia, and ²Archippus our fellow-soldier, and to the church in thy house; Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

^aPhilemon 1
—25.

I thank my God making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy, and consolation in thy love, because the

¹ Col. iv. 9.

² Col. iv. 17.

bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past to thee was unprofitable, but now profitable to thee and to me; whom I have sent again: thou therefore receive him, that is, mine own bowels: whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self be-

sides. Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging : for I trust that through your prayers I shall be given unto you. There salute thee Epaphras, my fellow-prisoner in Christ Jesus ; Marcus, Aristarchus, Demas, Lucas, my fellow labourers. The grace of our Lord Jesus Christ be with your spirit. Amen.

TO THE HEBREWS¹.

St. Paul beseeches them to bear the word of exhortation from him. He points out the little progress they have made in Christian knowledge for the time they have professed the Gospel, since they have need to be again instructed in its first elements, instead of being made acquainted with its deeper mysteries. But St. Paul proposes to lead them to a more intimate and perfect knowledge. He exhorts them to go on with perseverance in their Christian course, as active followers of those who have attained their promised inheritance ; and bids them call to mind how cheerfully they once endured afflictions, in consideration of the recompense of heaven.

¹ Written from Italy.

He requests their prayers in his behalf, and for his speedy restoration to them, and purposes to visit them with Timothy.

^a Heb. xiii. 24. ^a SALUTE all them that have the rule over you ;

^b Heb. xiii. 22. and all the saints. ^b And I beseech you, brethren, suffer the word of exhortation : for I have written a letter unto you in few words.

^c Heb. v. 12. —14. ^c For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness : for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. ^d Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will ^e Heb. vi. 1. —3

^e Heb. vi. 9. we do, if God permit. ^e But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus

speak. ^f And we desire that every one of you ^f Heb. vi. 11,
 do show the same diligence to the full assur-
 ance of hope unto the end : that ye be not
 slothful, but followers of them who through
 faith and patience inherit the promises. ^g But ^g Heb. x. 32
 —34.
 call to remembrance the former days, in which,
 after ye were illuminated, ye endured a great
 fight of afflictions ; partly whilst ye were made
 a gazing stock both by reproaches and afflic-
 tions ; and partly, whilst ye became compan-
 ions of them that were so used. For ye had
 compassion on me in my bonds, and took
 joyfully the spoiling of your goods, knowing
 in yourselves that ye have in heaven a better
 and an enduring substance. ^h Pray for us : ^h Heb. xiii.
 18, 19.
 for we trust we have a good conscience, in all
 things willing to live honestly. But I beseech
 you the rather to do this, that I may be
 restored to you the sooner. ⁱ Know ye that ⁱ Heb. xiii.
 23.
 our brother Timothy is set at liberty ; with
 whom, if he come shortly, I will see you.
^k They of Italy salute you. ^k Heb. xiii.
 24.

I N D E X.

	PAGE
Abraham, how God's promises to Abraham were made good. (XV.)	307—12
The giving of the Law four hundred and thirty years afterwards did not make void the covenant of God with him. (XV.)	308
All who are of the faith are his children. (XV.)	308
All his posterity were not regarded as the chosen seed. (XV.)	309
His inferiority to Melchisedec. (XV.)	324, 5
Adam, the saving effects of Christ's atonement are more than equal in extent with the fatal effects of the sin of Adam. (IV.) ..	177
Adultery, the great sin of. (X.)	233
Afflictions are God's chastisements for our spiritual good. (X.) ..	237
Aged, duties of the. (X.)	235
Angels, the worship of, condemned. (XIV.)	281
Our Lord is again exalted above the angels, to whom in His human nature He was made inferior. (VI.)	188
Apostles, why their preaching was recommended by no worldly eloquence or learning. (XIV.)	298, 9
Their sufferings described. (XIV.)	297
The things of God were made known to them by the Holy Spirit. (VII.) ..	202
Apostacy, the great apostacy described, which was to take place before our Lord's second coming. (VI.)	191
Apostate, his hopeless state. (XVI.)	350
Armour, the spiritual, described, wherewith we may withstand our enemies. (XVI.)	353, 4
Ascension of Christ to the right hand of God. (VI.)	187, 8

	PAGE
Baptism, the sacrament of baptism was typified to the Israelites by the passage of the Red Sea, and by the cloud of God's presence. (XIII)	270, 1
The intention and effect of Christian baptism. (XIII.)	271, 2
Bishop, the qualifications and duties of a Christian Bishop. (IX.) ..	222
Blood, the sanctifying of the tabernacle, and the congregation, by sprinkling them with blood, typified the cleansing of the spiritual worshipper by the blood of Christ. (XV.)	320
Of bulls and goats cannot take away sin. (XV.)	319
Body, the manner of its future resurrection. (V.)	182
The appointed change of, before it will be admitted to a spiritual state. (V.)	182, 3, 4
The functions of the members of the natural body compared with those assigned to the members of the body of Christ, which is His Church (XIII.)	266
 Celibacy, the exaction of celibacy a late superstition. (XIV.)	 281
Charity the great virtue of the gospel, the perfection of Christian practice. (XI.)	242
St. Paul's description of it. (XI.)	243
Its various branches. (XI.)	244—252
St. Paul an eminent example of. (XI.)	256
Children, the duties of. (IX.)	217
Church of Christ consists of the whole undivided body of believers, in union with Christ their head. (XIII.)	266, 7
Each individual has some duty to perform towards its edification. (XIII.)	268, 9
Its members collectively and individually are the temple of God, which may not be polluted. (XIII.)	270
Its unity is not to be unnecessarily disturbed. (XIV.)	276
Companions, a Christian prudence recommended in our choice of. (X.)	239
Contentment, a Christian duty. (X.)	238
Its great advantages. (X.)	238
 Deacon, the qualifications of a. (IX.)	 224
Death, its terrors subdued by Jesus Christ. (IV.)	168
Discourse, offensive and unclean forbidden by the gospel. (X.) ..	234
Disobedience, the danger of disobedience to the voice of God in the gospel. (XV. XVI.)	335, 352, 3

Dissent, the union of Christ's Church is not to be broken by unnecessary dissent. (XIV.)	276
Divinity of Christ, they who deny it are condemned. (XIV.)....	278, 9
Doctrine, the Christian preacher is to be cautious of the soundness of his doctrine. (IX.)	225, 6
Elijah, his complaint of the defection of Israel from the service of the true God. (XV.).....	340
Esau, Jacob preferred to. (XV.).....	312
A warning to us, not to barter away our heavenly birthright for present sensual indulgences. (XVI.)	349
Evil not to be returned for evil by the Christian. (XI.)	247
Examination of our faith a duty. (XVI.)	349
Faith the instrument of man's justification under the gospel. (II. IV.).....	159, 169
What it is. (II.)	154
Description of it as exhibited by the patriarchs, and holy men of the Old Testament. (II.)	154—8
Faith in God the Father. (III.)	160
In Jesus Christ will alone be counted to us for righteousness. (IV.)	169
All whose faith is as undoubting as that of Abraham will be partakers of his promises. (XV.).....	310
Fornication, the great sin of. (X.)	233, 4
Flesh, the evil fruits of the flesh. (X.)	230
Gentiles, the Gentiles had sufficient means of knowing the true God. (IV.)	170, 1
They dishonoured God by every abomination. (IV.)	171, 2
Are justified by faith in Jesus Christ. (IV. XV.)	172—308
May not despise the Jews, through whom they have derived their spiritual blessings. (XV.)	342, 3
Gifts, Enumeration of various gifts of the Holy Spirit. (VII.)	201
Glory to God for the gospel. (I. XVI.)	149. 356
God, His attributes. (III.)	161
A belief in His existence and moral government of the world the groundwork of all religion. (III.).....	161
We are reconciled to Him by the death of Christ. (IV.)..	165. 168

	PAGE
God, our duty to Him. (VIII.)	206
Demands from us our entire, and undivided service. (VIII.)..	207
We must regard His glory in our most indifferent actions. (VIII.)	209
Praise, and thanksgiving, and prayer, are to be offered to Him through Jesus Christ. (VIII.)	209, 10
He only, by the Holy Spirit, can give us the new nature re- quired by the gospel. (VII.)	199
His secret counsels were revealed to the Apostles by the Holy Spirit. (VII.).....	202
The meaning of his "Rest" in Psal. xcv. (XV.).....	333, 4
He has not cast off His people. (XV.)	340—4
Exercises His sovereign power in preferring one nation to another. (XV.)	305
Good, the returning good for evil is a branch of Christian charity. (XI.)	248
The doing all the good we can to one another in all circum- stances is a branch of charity. (XI.)	248
And it is to be exercised especially towards our Christian Bre- thren. (XI.)	250
Grace, the great danger of falling off from grace given. (XVI.)	349, 50
Heresies are permitted by God, in order to manifest the soundness of the true members of His Church. (XIV.)	277
Hope, our Christian hope. (XII.)	259
It enables us to bear worldly affliction. (XII.)	260, 1
Exemplified in St. Paul. (XII.)	262
Its strong foundation is in the promises of God. (XII.)	265
Humility, the duty of. (X.)	232
Husband and wife, their duties to each other. (IX.).....	213—216
Idolatry, incompatible with the service of God. (VIII.)	207
Industry in our worldly callings a Christian duty. (X.).....	238
Its benefits. (X.)	239
Inspiration of the Holy Scriptures. (VII.)	202
Isaac, preferred to Ishmael by God's sovereign will, was a type of the Church of Christ. (XV.)	311, 12
Ishmael, a type of the Jews continuing in bondage to their law. (XV.)	311, 12
Jerusalem, the glories of the heavenly. (XV.)	335

	PAGE
Jesus Christ (see Son), the saving effects of His atonement, were more than co-extensive with the fatal effects of Adam's disobedience. (IV.)	177
His resurrection. (V.)	179
His ascension into heaven. (VI.)	187
Dispenses spiritual gifts to men from the right hand of God the Father. (VII.)	200
Is the Author of our sanctification. (VII.)	199
Whatever we do with reference to God, must be done through Him. (VIII.)	209
An example to us of the Christian virtues of humility, and patience. (X.)	232, 236
Was the end of the Mosaic Law. (XV.)	329
Is our great High Priest in heaven. (XV.)	322, 3
How He was fitted for that office. (XV.)	322, 326
Why He suffered without the gate. (XV.)	331
Jews, their vain boast of being enlightened by God's Law beyond the Gentiles. (IV.)	173
They were not justified by the Law which they could not keep. (IV.)	174
Are equally under sin with the Gentiles, and only justified by faith in Jesus. (IV.)	174, 176
Stumbled at the doctrine of salvation through a crucified Redeemer. (XV.)	339, 40
Will in due time be converted to the Gospel. (XV.)	342—4
The believing Jews with the Gentiles, now form one great living temple, the universal Church of Christ. (XV.)	345, 6
Judgment, our Lord's return to the judgment of the world. (VI.) ..	189
Will be at a time unexpected. (VI.)	192
Judging charitably of others a branch of Christian love. (XI.)	245
Kingdom, the mediatorial kingdom of Christ. (VI.)	193
When it will be delivered up by Him to the Father. (VI.)	193, 4
Law, the Law was given to convince men that they were transgressors. (XV.)	313
It was not the cause of sin, but given for the restraint of it. (XV.)	314
The Law was not opposed to the former covenant. (XV.)	315
Was our schoolmaster to bring us to Christ. (XV.)	315
We are now emancipated from it as from the pupillage of our minority, or the tie of a former marriage. (XV.)	317
Its rites were to the gospel, as the shadow to the substance. (XV.)	318

	PAGE
Law, is not made void by the gospel, but fulfilled in Jesus Christ, who was the end, at which it pointed. (XV.)	329
Liberty, we are to deny ourselves the indulgence of our Christian liberty, if it offend other men. (XI.)	253, 5
 Macedonian church, an eminent example of Christian charity, in their liberality to their Jewish brethren. (XI.)	250, 1
Magistrate, the duty of the subject towards the civil magistrate. (IX.)	212
Masters, the duties of, towards their servants. (IX.)	220
Meats, the exaction of abstinence from meats introduced by a late superstition. (XIV.)	281
Melchisedec, Christ is an High Priest after the order of. (XV.) 323—8	
A type of Jesus Christ. (XV.)	324
His eminence as a Priest above Abraham, and the Levitical Priesthood. (XV.)	324, 5
Minister, the duties of a minister of the gospel. (IX.)	224—9
The respect, obedience, and maintenance due to them. (IX.)	220, 1
Ministry, the excellence of the Gospel ministry above that of the Law. (XV.)	338, 9
Moses acted only ministerially in the establishment of the Law, and therefore was inferior to Christ. (XV.)	330, 1
 New man, they who embrace the gospel must put on the new man. (VII.)	198
 Oath, God confirmed the covenant with Abraham by His oath, as well as promise ; whereby we have a double ground of confidence. (XV.)	328, 9
 Parents, the duties of parents to their children. (IX.)	217
Patience a Christian duty. (X.)	236, 7
St. Paul asserts his divine commission to preach the gospel. (I. XIV.)	150, 287
And that the knowledge of it was given to him by revelation. (I.)	151
Vainly endeavoured to contend against his own natural corruption. (IV.)	165
An example of a minister of Christ. (IX.)	229
And of the perfect Christian character. (X.)	240
An example of charitable condescension to the weaknesses of others. (XI.)	257

	PAGE
St. Paul, an example of the humble, hope of a true Christian. (XII.)	262, 3
Had the manner of the divine institution of the Lord's supper especially revealed to him. (XIII.)	273
Details his own personal history. (XIV.)	288—296
His affectionate sorrow for the Jews. (XV.)	302, 3
His renunciation of his own legal righteousness. (XV.)	337
Disclaims all ability as a preacher of the gospel, but what he had derived from God. (XV.)	338
Prays for the peace, and unity, and sanctification of the Church. (XVI.)	347, 8. 355
Peace, the endeavour to live in peace with all, a branch of Christian charity. (XI.)	246
Perseverance, the necessity of. (XII.)	264
Praise, the duty of giving Praise to God through Jesus Christ. (VIII.)	209
Prayer and intercession a branch of Christian charity. (XI.)	245
Is directed and assisted by the Holy Spirit. (VII.)	203
To God through Jesus Christ, the duty of. (VIII.)	210
Priest, the Jewish high-priest a type of Christ. (XV.)	321, 2
Priesthood, the priesthood of Christ is after the order of Melchisedec. (XV.)	323—328
The several particulars in which it is higher in dignity than the Jewish priesthood. (XV.)	325
Prophecy, or preaching the word of God, the office of the Christian minister therein. (IX.)	224
Prophets, the Jewish had foretold the future calling of the Gentiles. (XV.)	307
Qualifications of a Christian bishop. (IX.)	222
Of a deacon. (IX.)	224
Reign of our Lord in His mediatorial kingdom. (VI.)	192, 3
Rest, our future rest in heaven was typified by the promised rest of Canaan. (XV.)	331—4
It will be endangered by the same sins which provoked God's anger in the wilderness. (XV.)	332, 3
Resurrection of our Lord. (V.)	179
The certainty of our own is inferred from that of Christ. (V.)	180, 1
What has been revealed concerning the resurrection of the body. (V.)	182—4
Rich, their great obligation to do good, as a part of Christian charity. (XI.)	249
Righteousness, none could escape the wrath of God, or deserve heaven by their own righteousness. (IV.)	169. 176

	PAGE
Righteousness, faith will be reckoned to us instead of meritorious righteousness. (IV.)	169
Sacraments, how the two sacraments of the Christian Church were typified to the Israelites. (XIII.)	270, 1
Sacrifice, the yearly sacrifice of expiation typified the sacrifice of the Son of God. (XV.)	321, 2
Salvation, the great scheme of man's salvation through Jesus Christ was ordained by God before the world began. (I.).....	149
Our salvation is of God's free grace and mercy through faith in Jesus Christ. (IV.)	169
We are to work out our own salvation, relying on God's assist- ance by the Holy Spirit. (VII.)	205
Sanctification, Jesus Christ is the author of sanctification as well as of redemption. (VII.)	199
Satan, the power of was destroyed by the death of Christ. (IV.) ..	168
Scripture, its inspiration. (VII.)	202
Servants, the duties of. (IX.)	219
Sin, the whole world was made subject to, though not from their own act. (IV.)	166
We may not continue in sin, because we are assured of God's free grace in pardoning it. (VII.)	197
Who are delivered from its curse. (VII.).....	204
Sin and not the law was the cause of death. (XV.)	314
Where it most abounded, God's grace abounded more. (XV.) 314	
Sinai, the terrors of Sinai contrasted with the glories of the spiritual Mount Zion. (XV.)	334, 5
Son, God has revealed Himself to us by the Son, who is His image. (IV.)	163
The Son is superior to the angels. (IV.).....	163, 4
He is called by the name of God. (IV.)	164
Is the creator of all things. (IV.).....	163, 4
The mediator between God and man. (IV.)	165
Came into the world to save sinners. (IV.).....	165
Took upon Himself our human nature, and was thereby fitted to be our high-priest and intercessor. (IV. XV.)....	167, 8, 323
Suffered in our nature on the cross. (IV.)	168
Spirit, the Holy Spirit revealed the deep things of God to St. Paul and the apostles. (VII.)	202
Is the author of our religious convictions. (VII.)	203
Strengthens our infirmities. (VII.).....	203
Directs our prayers. (VII.)	203, 4
Quickens us to all righteousness. (VII.)	199, 200

	PAGE
Spirit, the fruits of the Spirit. (X.)	232
The danger of quenching the influences of the Holy Spirit. (XII.)	264
Stone of offence and stumbling to the Jews was the doctrine of faith in a crucified Redeemer. (XV.).....	339, 40
Supper, the Sacrament of the Lord's Supper was represented to the Israelites by their eating manna, and drinking of the water miraculously provided for them. (XIII.).....	270
Its divine institution was revealed to St. Paul. (XIII.).....	273
The intention and effect of the Sacrament of the Lord's Supper. (XIII.)	273
It is not to be profaned. (XIII.).....	273, 4
Tabernacles, the Jewish, with their furniture and utensils, had mystic significations. (XV.).....	321
Teacher, we may not factiously attach ourselves to a particular teacher in the Church. (XIV.).....	286
The danger of false teachers. (XIV.)	276
Temperance, the Christian duty of. (X.).....	233—236
Thanksgiving to God through Jesus Christ, the duty of. (VIII.)..	210
Tongue, the ministering in an unknown tongue condemned. (XIV.).....	282—284
Unity of the Church is not to be broken by needless dissension. (XIV.)	276
Veil, a veil is for a time upon the hearts of the Jewish nation. (XV.).....	341, 2
Wife and husband, their duties. (IX.)	213—216
Wisdom of this world, which ridicules the doctrine of salvation through the cross of Christ, condemned. (XIV.)	277, 8
Women are not to perform the public offices of the Church. (XIV.)	284, 5
Are to avoid all excess and immodesty in their apparel. (X.)	235
Works, salvation is not through the merit of our own works. (IV.)	169
They who deny the necessity of good works are condemned. (XIV.).....	279, 80
Young men must be sober minded. (X.)	235

INDEX OF TEXTS.

ROMANS.

	Chap. Page		Chap. Page
C. I. v. 1.....	App. 358	C. IV. v. 1.....	XV. 307
2.....	I. 151	2, 3.....	II. 155
3.....	App. 358	4—8.	IV. 169
3, 4.	V. 185	9—14.....	XV. 309
5—14.....	App. 358	15.	XV. 313
15, 16.....	App. 359	16, 17.....	XV. 310
16, 17.....	II. 153	18, 19.....	II. 155
18—32. ..	IV. 170	20—22. ..	II. 156
C. II. v. 1.....	XI. 245	23, 24.....	XV. 308
2.....	VII. 198	25.	V. 185
3—5.	XI. 245	C. V. v. 1, 2.	XII. 259
6—11.....	VI. 189	3—5.	XII. 260
12.	IV. 170	6—8.	IV. 167
13.	IV. 174	9.....	VII. 201
14, 15.....	IV. 170	10.	VII. 200
16.	VI. 189	11.	XII. 259
17—25. ..	IV. 173	12—19. ..	IV. 177
26—29. ..	XV. 310	20.	XV. 313
C. III. v. 1—8.	XV. 303	20, 21.....	XV. 314
9—20.....	IV. 174	C. VI. v. 1, 2.....	VII. 197
20.	XV. 313	3—11.....	XIII. 271
21, 22.....	IV. 176	12, 13.	VIII. 208
23—27. ..	IV. 169	14, 15.....	XIV. 280
28.	IV. 176	16.	VIII. 207
29, 30.....	XV. 345	17, 18.....	App. 360
31.	XV. 329	19—22.	VIII. 208

ROMANS.

	Chap.	Page
C. VI. v. 23.	IV.	166
C. VII. v. 1—6.	XV.	317
7—11.	XV.	313
12, 13. ...	XV.	314
14—23. ..	IV.	165
24, 25.	IV.	166
C. VIII. v. 1—9.	VII.	204
9—11.	VII.	199
12, 13.	VII.	205
14—17. ..	VII.	200
18, 19.	XII.	261
20—23. ..	IV.	166
24, 25. ...	XII.	260
26, 27. ...	VII.	203
28—30. ..	XII.	260
31—39. ..	VII.	196
C. IX. v. 1—5.	XV.	302
6—9.	XV.	311
10—13. ..	XV.	312
14—18. ..	XV.	305
19—24. ..	XV.	304
25, 26.	XV.	307
27—29. ..	XV.	340
30—33. ..	XV.	339
C. X. v. 1—3.	XV.	303
4.	XV.	329
5—9.	IV.	176
10.	VIII.	209
11—13. ..	IV.	177
14—18. ..	II.	159
19—21. ..	XV.	306
C. XI. v. 1—4.	XV.	340
5—10.	XV.	341
11, 12.	XV.	342
13, 14.	XV.	344
15—32.	XV.	342
33—36. ..	III.	161
C. XII. v. 1, 2.	VIII.	206
3.	X.	232
4, 5.	XI.	244

ROMANS.

	Chap.	Page
C. XII. v. 6—8.	XIII.	269
9—13.	X.	240
14.	XI.	248
15, 16.	XI.	246
16.	X.	232
17.	{ X. 240 XI. 247	
18.	XI.	246
19—21.	XI.	248
C. XIII. v. 1—7.	IX.	212
8—10.	XI.	243
11—14. ...	XVI.	354
C. XIV. v. 1—6.	XI.	252
7—9.	VII.	198
10—12. ..	XI.	246
13—23. ..	XI.	253
C. XV. v. 1—3.	XI.	256
4.	VII.	202
5, 6.	XIV.	300
7.	XI.	257
8—12.	XV.	306
13.	XII.	265
14—16. ..	App.	360
17—21. ..	XIV.	295
22—33. ..	App.	359
C. XVI. v. 1—16.	App.	361
17, 18.	XIV.	276
19.	App.	360
20.	App.	361
21—24. ..	App.	362
25—27. ..	XVI.	356

I. CORINTHIANS.

C. I. v. 1—7.	App.	364
8.	XVI.	356
9.	XII.	265
10.	XIV.	276
11.	App.	365
12.	XIV.	286

I. CORINTHIANS.

	Chap.	Page
C. I. v.	13—17.... App.	365
	17.....XIV.	298
	18—25....XIV.	277
	26—29....XIV.	298
	30.....VII.	199
	31.....XIV.	299
C. II. v.	1—5.XIV.	298
	6—8.XIV.	299
	9—13.VII.	202
	14—16....VII.	203
C. III. v.	1, 2.App.	364
	3—9.....XIV.	286
	10—15....IX.	226
	16, 17.XIII.	270
	18—20....XIV.	277
	21—23....XIV.	286
C. IV. v.	1—4.....XIV.	287
	5.....XI.	246
	6, 7.....XIV.	287
	8.....App.	365
	9.....XIV.	297
	10.....App.	365
	11—13....XIV.	297
	14—16....XIV.	299
	17—19....App.	371
	20.....XIV.	298
	21.....App.	371
C. V. v.	1—6.....App.	366
	6, 7.....XVI.	351
	7, 8.....XIII.	274
	9—13.XI.	252
	13.....App.	367
C. VI. v.	1—8.App.	367
	9, 10.XIV.	280
	11.....IV.	172
	12, 13.X.	233
	14.....V.	181
	15—19....X.	233
	20.....VIII.	207
C. VII. v.	1, 2.....App.	369

I. CORINTHIANS.

	Chap.	Page
C. VII. v.	3—6.IX.	215
	7—9.App.	369
	10—12. ..IX.	215
	12—16. ..IX.	216
	17—24. ..IX.	218
	25—28. ..App.	270
	29—31. ..X.	236
	32—35. ..App.	370
	36—38. ..IX.	217
	39, 40....IX.	216
C. VIII. v.	1—4.XI.	254
	5, 6.....III.	160
	7—13....XI.	255
C. IX. v.	1—6.App.	372
	7—11....IX.	221
	12.App.	372
	13, 14....IX.	221
	15.....App.	372
	16, 17....IX.	225
	18.App.	372
	19—23. ..XI.	257
	24—27. ..XII.	263
C. X. v.	1—4.XIII.	270
	5—11....XV.	332
	12, 13....XII.	264
	14.VIII.	207
	15—18. ..XIII.	273
	19—22. ..VIII.	207
	23—30. ..XI.	256
	31.VIII.	209
	32, 33....XI.	257
C. XI. v.	1.....XIV.	300
	2.....App.	365
	3.....IX.	214
	4—7.XIV.	285
	8, 9.....IX.	214
	10.XIV.	285
	11, 12....IX.	214
	13—16. ..XIV.	285
	17, 18....App.	365

I. CORINTHIANS.

	Chap.	Page
C. XI. v. 19.	XIV.	277
20—22. ..	App.	366
23—29. ..	XIII.	273
30.	App.	366
31.	XIII.	274
32—34. ..	App.	366
34.	App.	369
C. XII. v. 1.	VII.	201
2.	VIII.	207
3.	VII.	203
4—11.	VII.	201
12.	XIII.	267
13.	XIII.	270
14—28. ..	XIII.	267
29—31. ..	XIII.	270
C. XIII. v. 1—8.	XI.	243
9—12.	XII.	260
13.	XI.	244
C. XIV. v. 1.	IX.	224
2—4.	XIV.	283
5.	XIV.	282
6—12.	XIV.	283
13.	App.	369
14—19. ..	XIV.	284
20—28. ..	App.	368
29—32. ..	App.	369
33—35. ..	XIV.	284
36.	App.	365
37, 38.	XIV.	287
39.	App.	369
40.	XIV.	284
C. XV. v. 1, 2.	II.	153
3—8.	V.	179
9—11.	XIV.	295
12—19. ..	V.	180
20—23. ..	V.	182
24—28. ..	VI.	194
29—32. ..	V.	181
33.	X.	239
34.	VIII.	208

I. CORINTHIANS.

	Chap.	Page
C. XV. v. 35—38. ..	V.	182
39—41. ..	V.	183
42—49. ..	V.	182
50—53. ..	V.	183
54—57. ..	V.	185
58.	XII.	265
C. XVI. v. 1—4.	App.	372
5—9.	App.	370
10—12. ..	App.	371
13.	XVI.	349
14.	XI.	252
15—21. ..	App.	373
22.	XVI.	356
23, 24.	App.	373

II. CORINTHIANS.

C. I. v. 1—7.	App.	375
8—11.	App.	376
12—14. ..	App.	377
15—19. ..	App.	379
20.	XII.	265
21, 22.	VII.	199
23.	App.	379
24.	XIV.	300
C. II. v. 1—11.	App.	380
12, 13.	App.	377
14—17. ..	XIV.	296
C. III. v. 1—3.	App.	386
4—13.	XV.	338
14—16. ..	XV.	341
17.	VII.	200
18.	XV.	339
C. IV. v. 1—7.	XIV.	296
8—12.	XIV.	297
13, 14.	V.	181
15.	App.	376
16—18. ..	XII.	260
C. V. v. 1—4.	V.	184
5.	VII.	199
6—9.	XII.	261

II. CORINTHIANS.

	Chap.	Page
C. V. v. 10, 11....	VI.	190
11—13. ..	XIV.	288
14, 15....	VII.	197
17.....	{ VII. 199	
	{ XV. 338	
16—18. ..	XV.	338
19, 20....	XIV.	278
21.	IV.	167
C. VI. v. 1.....	IX.	229
2.....	VIII.	210
3—10....	IX.	229
11—13. ..	App.	376
14.	IX.	215
14—18. ..	XVI.	351
C. VII. v. 1.....	VIII.	206
2—5.	App.	377
6—9.	App.	378
10.	X.	238
11—16. ..	App.	378
C. VIII. v. 1—5.	XI.	250
6.....	App.	381
7.....	App.	382
8, 9.....	XI.	251
10, 11....	App.	382
12—15. ..	XI.	249
16—22. ..	App.	382
23—24. ..	App.	381
C. IX. v. 1—5.	App.	381
6—9.	XI.	249
10.	XI.	251
11—14. ..	XI.	250
15.	I.	150
C. X. v. 1, 2.....	App.	383
3—5.	IX.	227
6.....	App.	383
7.....	XIV.	292
8—11....	App.	383
12—16. ..	App.	385
17, 18....	XIV.	299
C. XI. v. 1.....	App.	384

II. CORINTHIANS.

	Chap.	Page
C. XI. v. 2.....	XIV.	288
3, 4.	XIV.	279
5.....	XIV.	288
6—12....	App.	384
13—15. ..	XIV.	276
16.	App.	383
17, 18....	XIV.	292
19, 20....	App.	383
21—31. ..	XIV.	293
32, 33....	XIV.	290
C. XII. v. 1—5.	XIV.	294
6.....	App.	385
7—9.	XIV.	294
10.	XII.	262
11—13. ..	App.	384
14—21. ..	App.	386
C. XIII. v. 1—4.	App.	387
4.....	VI.	188
5.....	XVI.	349
6—10....	App.	387
11.	XVI.	347
12, 13....	App.	388
14.	XVI.	356

GALATIANS.

C. I. v. 1—3.	App.	388
4, 5.....	V.	186
6, 7.....	App.	389
8, 9.....	XIV.	279
10.	XIV.	292
11, 12....	I.	151
13—17. ..	XIV.	289
18, 19....	XIV.	290
20.	I.	151
21—24. ..	XIV.	290
C. II. v. 1—14....	XIV.	290
15, 16....	IV.	173
17, 18....	App.	391
19—21. ..	XV.	314

GALATIANS.

	Chap.	Page
C. III. v. 1—5.	App.	388
6—9.	XV.	308
10—12. ..	IV.	175
13, 14.....	XV.	308
15—18. ..	XV.	307
19, 20.....	XV.	312
21.	XV.	315
22.	IV.	167
23—26. ..	XV.	315
27.	XIII.	272
28, 29....	XV.	337
C. IV. v. 1—5.	XV.	317
6.....	VII.	200
7.....	XV.	317
8.....	VIII.	207
9—16....	App.	389
17—20. ..	App.	390
21—31. ..	XV.	311
C. V. v. 1—4.	XV.	336
5.....	XII.	259
6.....	XV.	336
7.....	App.	389
8.....	App.	391
9.....	X.	239
10—12. ..	App.	391
13.	XI.	257
14.	XI.	243
15.	XI.	248
16—25. ..	X.	231
26.	XI.	245
C. VI. v. 1.....	IX.	227
2.....	XI.	248
3.....	X.	232
4, 5.....	XI.	245
6.....	IX.	221
7, 8.....	XIV.	280
9.....	XI.	248
10.	XI.	250
11.	App.	391
12, 13....	App.	390

GALATIANS.

	Chap.	Page
C. VI. v. 14.	X.	232
15.	XV.	303
16.	XVI.	356
17.	XIV.	295
18.	App.	391

EPHESIANS.

C. I. v. 1, 2.....	App.	392
3—6.	I.	149
7.....	App.	392
8, 9.....	I.	150
10.	I.	152
11—13. ..	App.	392
13, 14....	VII.	199
15, 16....	App.	392
17—19. ..	XVI.	348
19—23. ..	VI.	193
C. II. v. 1—3.	IV.	172
4—7.	XV.	337
8, 9.....	IV.	169
10.	VII.	199
11—18. ..	XV.	344
19—22. ..	XV.	345
C. III. v. 1.....	XVI.	347
2, 3.....	I.	151
3, 4.....	XV.	336
5.....	I.	151
6.....	I.	152
7.....	I.	151
8—11....	I.	150
12.	VIII.	210
13.	App.	393
14—19. ..	XVI.	347
20, 21....	XVI.	356
C. IV. v. 1.....	App.	393
2.....	XI.	244
3.....	XIV.	276
4—6.	XIII.	266
7.....	XIII.	267

EPHESIANS.

	Chap.	Page
C. IV. v. 8.	VII.	200
9, 10.	VI.	187
11—16. ..	XIII.	269
17—24. ..	VII.	198
25—27. ..	XI.	247
28.	X.	239
29.	X.	234
30.	XII.	264
31, 32.	XI.	247
C. V. v. 1, 2.	XIII.	270
3, 4.	X.	234
5.	VIII.	208
6—8.	X.	235
9.	VII.	201
10.	X.	235
11—14.	X.	239
15—17.	X.	240
18.	X.	233
19.	VIII.	209
20.	VIII.	210
21.	XI.	245
22—24.	IX.	214
25.	IX.	213
26.	XIII.	269
27.	XIII.	268
28—33.	IX.	213
C. VI. v. 1—4.	IX.	217
5—8.	IX.	219
9.	IX.	220
10—17. ...	XVI.	353
18—24.	App.	393

PHILIPPIANS.

C. I. v. 1—7.	App.	395
8—11.	XVI.	348
12—30.	App.	395
C. II. v. 1, 2.	XIV.	287
3, 4.	XI.	245
5.	X.	232

PHILIPPIANS.

	Chap.	Page
C. II. v. 6, 7.	IV.	167
8.	IV.	168
9—11.	VI.	188
12.	App.	397
12, 13.	VII.	205
14.	XI.	247
15, 16.	X.	240
17—30.	App.	397
C. III. v. 1.	XVI.	355
1, 2.	App.	397
3—7.	XV.	337
8—11.	XII.	262
12—14. ...	XII.	263
15, 16.	XIV.	300
17.	X.	240
18, 19.	VIII.	208
20.	{ VI. 189 X. 240	
21.	V.	184
C. IV. v. 1.	App.	397
2, 3.	App.	399
4, 5.	XVI.	355
6, 7.	VIII.	210
8.	X.	241
9.	X.	240
10—19.	App.	398
20.	VIII.	211
21—23.	App.	400

COLOSSIANS.

C. I. v. 1—9.	App.	401
10—11.	XVI.	248
12.	VIII.	210
13.	III.	161
14.	IV.	165
15.	IV.	163
16, 17.	IV.	164
18—20.	VI.	192
21—23.	IV.	168

COLOSSIANS.

	Chap.	Page
C. I. v. 23.....	I.	151
24, 25.....	App.	402
26, 27.	I.	151
28, 29.	I.	152
C. II. v. 1—3.....	App.	402
4.	XIV.	280
5.	App.	402
6, 7.	XIV.	278
8, 9.	XIV.	279
10—12....	XIII.	272
13—15....	V.	181
16, 17.	XV.	318
18—23.	XIV.	281
C. III. v. 1—3.....	XIII.	271
4.	VI.	192
5—8.....	X.	234
9, 10.....	XI.	247
11.....	XV.	337
12.....	XI.	244
13.....	XI.	247
14.....	X.	241
15.....	XIII.	270
16, 17.	VIII.	209
18.....	IX.	214
19.....	IX.	213
20, 21.	IX.	217
22—25....	IX.	220
C. IV. v. 1.....	IX.	220
2—4.	App.	402
5, 6.	X.	240
7—18.	App.	402

1 THESSALONIANS.

C. I. v. 1—10.	App.	405
C. II. v. 1—18.	App.	406
19, 20.....	XIV.	288
C. III. v. 1—11.	App.	408
12, 13.	XI.	258
C. IV. v. 1, 2	XVI.	349

1 THESSALONIANS.

	Chap.	Page
C. IV. v. 3—5.	X.	233
6.	XI.	247
7.	X.	233
8.	X.	234
9—11.	App.	409
12.	X.	239
13, 14.	V.	180
15—17.	V.	184
18.	V.	185
C. V. v. 1—5.	VI.	192
5—8.	XVI.	354
9.	V.	185
10, 11.	V.	186
12, 13.	IX.	220
14.	XI.	251
15.	XI.	247
16.	XVI.	355
17, 18.	VIII.	210
19.....	XII.	264
20.	IX.	221
21.	XIV.	300
22.	X.	240
23.	XVI.	355
24.	XII.	265
25, 26.	App.	409
27, 28.	App.	410

2 THESSALONIANS.

C. I. v. 1—7.	App.	410
7—10.	VI.	189
11, 12.	App.	411
C. II. v. 1—12.	VI.	190
13, 14.	App.	411
15.....	XIII.	174
16, 17.	XVI.	355
C. III. v. 1, 2.	App.	412
2, 3.	VIII.	210
4.	App.	412
5.	XVI.	355

2 THESSALONIANS.

	Chap.	Page
C. III. v. 6.	X.	239
7—12.	App.	412
13.	XI.	248
14, 15.	XI.	252
16.	XVI.	355, 6
17, 18.	App.	412

1 TIMOTHY.

C. I. v. 1—4.	App.	413
5—7.	XI.	242
8—11.	XV.	314
12—14. ..	XIV.	289
15.	IV.	165
16.	XIV.	289
17.	III.	161
18—20.	App.	414
C. II. v. 1—4.	XI.	245
5—7.	IV.	165
8.	VIII.	210
9, 10.	X.	235
11—15.	XIV.	285
C. III. v. 1.	IX.	222
2—7.	IX.	223
8—13.	IX.	224
14, 15.	App.	415
16.	VI.	187
C. IV. v. 1—5.	XIV.	280
6.	IX.	227
7—9.	XIV.	282
10.	X.	236
11, 12.	App.	415
12.	IX.	228
13.	App.	414
14—16.	IX.	225
C. V. v. 1, 2.	IX.	227
3.	IX.	216
4.	IX.	218
5, 6.	IX.	216
7.	App.	414

1 TIMOTHY.

	Chap.	Page
C. V. v. 8.	IX.	217
9—13.	App.	414
14.	X.	235
15.	App.	415
16.	IX.	218
17, 18.	IX.	221
19.	IX.	223
20.	IX.	227
21.	IX.	224
22.	IX.	223
23.	App.	415
24, 25.	IX.	223
C. VI. v. 1, 2.	IX.	219
2—5.	IX.	228
6—10.	X.	238
11.	IX.	228
12.	IX.	225
13.	V.	185
13, 14.	IX.	229
15.	VI.	190
16.	III.	161
17—19.	XI.	249
20.	App.	415
20, 21.	XIV.	282
21.	App.	415

2 TIMOTHY.

C. I. v. 1—6.	App.	416
7.	IX.	227
8.	App.	417
9, 10.	I.	150
11.	I.	151
12.	App.	417
13, 14.	App.	418
15.	App.	419
16—18.	App.	420
C. II. v. 1, 2.	App.	418
3—6.	IX.	225
7.	App.	418

2 TIMOTHY.

	Chap.	Page
C. II. v. 8.	V.	179
9, 10.	App.	417
11, 12.	X.	236
13.	XII.	265
14, 15.	IX.	226
16—18.	App.	418
19.	XIV.	280
20, 21.	XIV.	276
22.	X.	241
23.	XIV.	282
24—26.	IX.	227
C. III. v. 1—9.	XVI.	350
10, 11.	App.	417
12.	XII.	262
13.	XVI.	351
14, 15.	App.	418
16, 17.	VII.	202
C. IV. v. 1, 2.	IX.	224
3, 4.	XIV.	277
5.	{ IX.	225
	{ X.	236
6—8.	XII.	263
9—19.	App.	419
20—22.	App.	420

TITUS.

C. I. v. 1—5.	App.	421
6—9.	IX.	222
10—14.	App.	421
15.	XI.	253
16.	VIII.	208
C. II. v. 1.	App.	421
2—6.	X.	235
7, 8.	IX.	228
9, 10.	IX.	219
11—14.	VII.	197
15.	IX.	228
C. III. v. 1.	IX.	226
2.	X.	232

TITUS.

	Chap.	Page
C. III. v. 3—7.	IV.	173
8.	XIV.	279
9.	XIV.	282
10, 11.	IX.	223
12, 13.	App.	422
14.	X.	238
15.	App.	422

PHILEMON.

1—25.	App.	423
------------	------	-----

HEBREWS.

C. I. v. 1—3.	IV.	163
3, 4.	VI.	188
5—7.	IV.	163
8—12.	IV.	164
13.	VI.	188
14.	IV.	164
C. II. v. 1—4.	XVI.	352
5.	VI.	188
6—8.	VI.	193
9, 10.	VI.	188
11—15.	IV.	168
16.	IV.	167
17, 18.	XV.	323
C. III. v. 1—6.	XV.	330
7—11.	XV.	331
12—15.	XII.	264
16—19.	XV.	332
C. IV. v. 1—5.	XV.	333
6—11.	XV.	334
12.	VII.	202
13.	III.	161
14.	XV.	331
15.	XV.	323
16.	VIII.	211
C. V. v. 1—3.	XV.	322
4—6.	XV.	327

HEBREWS.		HEBREWS.	
	Chap. Page		Chap. Page
C. V. v. 7—11.	XV. 323	C. XI. v. 4, 5.	II. 154
12—14.	App. 426	6.	III. 161
C. VI. v. 1—3.	App. 426	7, 8.	II. 154
4—8.	XVI. 350	9—12.	II. 155
9.	App. 426	13—22.	II. 156
10.	XI. 250	23—40.	II. 157
11, 12.	App. 427	C. XII. v. 1—2.	XV. 335
13—20.	XV. 328	3.	X. 236
C. VII. v. 1—17.	XV. 324	4—13.	X. 237
18, 19.	XV. 315	14.	X. 241
20—28.	XV. 326	15—17.	XVI. 349
C. VIII. v. 1—6.	XV. 329	18—27.	XV. 335
7—13.	XV. 315	28, 29.	XVI. 353
C. IX. v. 1—12.	XV. 321	C. XIII. v. 1—3.	XI. 248
13, 14.	XV. 320	4.	X. 233
15—23.	XV. 318	5, 6.	X. 238
24—26.	XV. 322	7, 8.	IX. 220
27, 28.	VI. 190	9.	XIV. { 279
C. X. v. 1—10.	XV. 318	10—14.	XV. 331
11—18.	XV. 327	15.	VIII. 209
19—23.	XV. 328	16.	XI. 248
22—25.	XIII. 274	17.	IX. 221
26—31.	XVI. 353	18, 19.	App. 427
32—34.	App. 427	20, 21.	XI. 258
35, 36.	X. 236	22.	App. 426
37.	VI. 190	23.	App. 427
38, 39.	II. 159	24.	App. 426, 7
C. XI. v. 1—2.	II. 154		
3.	III. 160		

THE END.



